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EDITOR OF THE AMERICAN PHRENOLOGICAL JOURNAL.

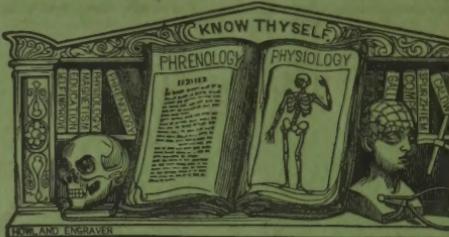
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OR,
THE LAWS OF LIFE,
AND THE
PRINCIPLES OF THE HUMAN CONSTITUTION,
AS DEVELOPED BY THE
SCIENCES OF PHRENOLOGY AND PHYSIOLOGY,
APPLIED TO
TOTAL ABSTINENCE
FROM ALL ALCOHOLIC AND INTOXICATING DRINKS.

BY O. S. FOWLER,

PRACTICAL PHRENOLOGIST.

EDITOR OF THE AMERICAN PHRENOLOGICAL JOURNAL; AND AUTHOR OF "PHRENOLOGY
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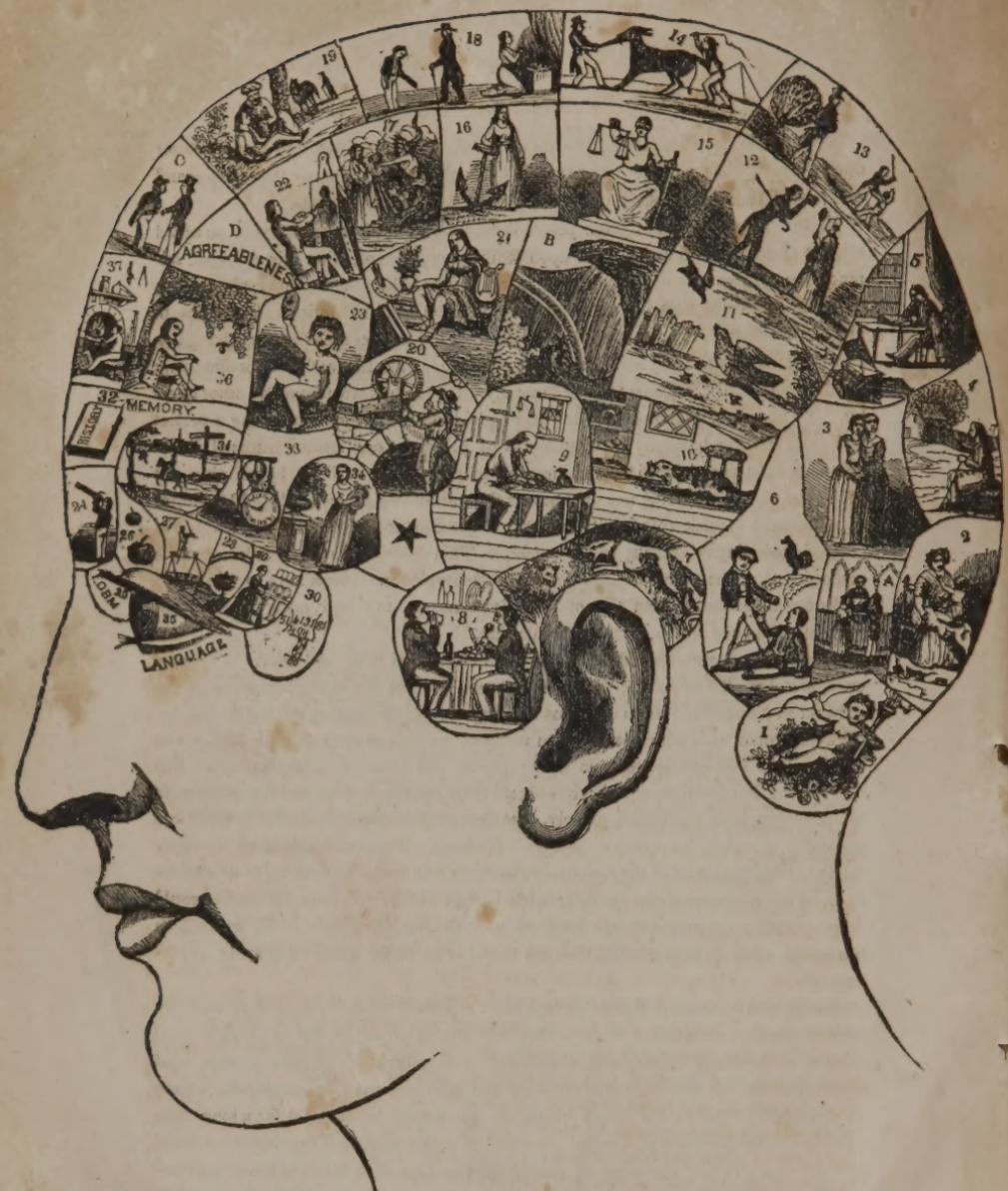
PREFACE TO THE SECOND EDITION.

Having long been an active advocate of the temperance reform, and also a lecturer upon Phrenology, the author was naturally led to observe and compare the bearings and relations of each to the other. This little essay embodies the results.

To the sneering question often put, "What possible application can your so called science of bumps and skulls have upon temperance?" I reply, that this ridiculed science, founded as it is in the nature of man, and unfolding the laws and phenomena of his being, has a great and most happy application to all his duties and relations to himself, his fellow men, and his God. It applies to his domestic relations, giving better directions for choosing and living with companions for life, and also for educating children physically, intellectually and morally, than can be drawn from any other quarter. To his moral relations it applies with equal beauty and force, unfolding a perfect and most striking harmony between the great principles and leading truths of Revelation, and the moral doctrines and precepts of Phrenology. Thus by pointing out the organ of veneration, it not only proves the spiritual existence of the great Author of all things to which this faculty is adapted, but also enjoins on man the imperious duty of exercising this faculty in his worship. This doctrine, revelation also assumes and enforces. The existence of the organ of Benevolence, requires man to "do good" as he has opportunity, and that of Conscientiousness, to "deal justly" and "walk uprightly," and so of the other moral faculties.

That such a science should also apply with unequalled force and beauty to temperance, is not at all surprising; and the great number of moderate drinkers whom it has induced to "swear off" from all forms and degrees of intoxicating drinks, the universal approbation with which it has been received, as well as the rapid sale of the first edition, bear strong testimony as to the power and value of its application. But one opinion has been expressed with regard to its *subject matter*, and the *motives to temperance* which it presents, namely, that they surpass any and all others ever before presented, especially in regard to *moderate* drinking. These remarks, however, apply solely to the *principles* of the essay as drawn from PHRENOLOGY, and not to its *authorship*, style, arrangement, &c., which are less labored and perfect than the author could desire. Still as he prepared and designed it for the *mass* and not for the critical, he has sacrificed its *beauty of diction* upon the altar of its force and PRACTICAL APPLICATION.

The Health Journal of March 10, says of it: "This is not only one of the most powerful temperance documents we have ever seen, but its principles will apply with equal force to 'every thing heating and stimulating in its nature.' The lecture cannot fail to be interesting to every one, and there are few who will not reap much benefit from its perusal." "Before this lecture came into our hands, we had not for a long time met with a temperance document possessed of merit sufficient to inspire a careful perusal; but this has interested us most deeply, and we wish it might have an extended circulation. The extract which we copy will be found exceedingly instructive." Dr. Alcott says, "We like the pamphlet before us much, and take this opportunity to recommend it." The Boston Medical and Surgical Journal says: "We view the undertaking as an ingenious contribution to the cause of temperance, logically, phrenologically, and medically considered. It may touch a string that no other argument has reached, and its circulation should, therefore, be encouraged by the temperance reformers. If phrenology supplies cogent reasons for living temperate lives, it is turning the science to a practical account at a momentous period."



DEFINITION OF THE ORGANS, ACCORDING TO THEIR NUMBERS.

1. AMATIVENESS, Sexual and connubial love.
 2. PHILOPROGENITIVENESS, Parental love.
 3. ADHESIVENESS, Friendship—sociability.
 4. UNION FOR LIFE, Duality in marriage.
 5. INHABITIVENESS, Love of home—patriotism.
 6. CONTINUITY, Completion—one thing at once.
 7. COMBATIVEIVENESS, Resistance—defence.
 8. DESTRUCTIVEIVENESS, Executiveness—force.
 9. ALIMENTIVENESS, Appetite—hunger.
 10. ACQUISITIVEIVENESS, Frugality—accumulation.
 11. SECRETIVENESS, Policy—management.
 12. CAUTIOUSIVENESS, Prudence—provision.
 13. APPROBATIVEIVENESS, Honor—ambition.
 14. SELF ESTEEM, Self respect and confidence.
 15. FIRMNESS, Decision—perseverance.
 16. CONSCIENTIOUSNESS, Justice—moral principle.
 17. HOPE, Expectation—enterprise.
 18. MARVELLOUSNESS, Spirituality—prescience.
 19. VENERATION, Devotion—worship of God.
 20. BENEVOLENCE, Kindness—goodness.
 21. CONSTRUCTIVENESS, Mechanical ingenuity.
 22. IDEALITY, Taste—refinement—purity.
 23. SUBLIMITY, Love of grandeur.
 24. IMITATION, Copying—patterning.
 25. MIRTHFULNESS, Jocoseness—wit—fun.
 26. INDIVIDUALITY, Observation—secreativeness.
 27. FORM, Recollection of shape.
 28. SIZE, Measures by the eye.
 29. WEIGHT, Balancing—muscular control.
 30. COLOR, Judgment of colors.
 31. ORDER, Method—system—arrangement.
 32. CALCULATION, Mental arithmetic.
 33. LOCALITY, Recollection of places.
 34. EVENTUALITY, Memory of facts.
 35. TIME, Cognizance of duration.
 36. TUNE, Music—melody by ear.
 37. LANGUAGE, Expression of ideas.
 38. CAUSALITY, Causes applied to effects.
 39. COMPARISON, Inductive reasoning.
 40. HUMAN NATURE, Discernment of character.
 41. AGREEABLENESS, Pleasantness—suavity.

PHRENOLOGY versus INTEMPERANCE

In presenting this subject, I shall first briefly explain some of those laws which govern the influences of the body upon the mind, and of the mind upon the body, showing what conditions of either induce and cause those of the other; secondly, point out the consequences or penalties attached to the violation of these laws; and, thirdly, show the effects of intoxicating drinks, of every kind and degree, upon the physical and thereby upon the mental economy, violating these laws and thus inducing their penalties, first by powerfully stimulating the body, and thereby the merely *animal* nature of man, and also weakening his moral and intellectual powers; and, secondly, by shortening human life.

Independently of its application to temperance, its physiological and phrenological facts and principles will be found eminently interesting and valuable to all classes.

PROPOSITION I.—*There exist reciprocal relations between the conditions of the body and the states of the mind, each influencing and being influenced by that of the other.* For aught we know, man might have been created a purely spiritual entity, without a body, but the great ends of our existence are evidently better secured by our natures being compounded. Hence we are composed of mind and body so closely united by the reciprocal action of certain physiological and phrenological laws, that the conditions of each have a perfectly reciprocal and powerful influence upon the states of the other, each throwing the other into its corresponding state. Hence a clear, cold morning, a heavy, muggy atmosphere, oppressive heat, &c., very differently affect the *mind* by throwing the *body* into different states. A high fever increases the mental manifestations and augments the feelings, whilst hunger, fatigue, and every enfeebled state of the *body* proportionably weaken them. Dyspepsia induces irritability, peevishness, gloom, and a most wretched state of mind and feeling, totally reversing their character, and changing the friend into the misanthrope, the blessings of hope into the bitterness of despair, and the happy man into a most miserable being. Physical inaction induces mental sluggishness, whilst a due degree of exercise or labor clears the mental horizon of those clouds with which confinement or slothfulness envelopes it, producing a delightful flow of thought and feeling. Food and sleep, or the want of them, powerfully and very differently affect the states of the intellect and feelings, whilst a sufficient dose of arsenic or laudanum extinguishes both for this world. Sickness enfeebles and health strengthens the *mind*; and most of our constantly occurring changes of feeling and mental action are attributable to the causes involved in this proposition. Some of our ablest speakers and writers of all classes have learned by experience to practice abstinence preparatory to their most powerful efforts. Certain kinds of food excite some of the animal passions, whilst others

increase our desire and ability to think and study.* The inspired Paul embodies this doctrine in the text, “I beseech you, therefore, brethren, by the mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable unto God,” implying that the proper condition of the *body* induces a holy state of the mind, whilst an inflamed or impure body kindles the animal passions. As soon may we expect the sun to stand still, or the water to run upwards, as that the pious christian will “be clothed with the spirit” or be borne upwards upon the wings of devotion, or the profound thinker or the learned student of nature be able to bring all his mental energies into full and efficient action, when he has overloaded his digestive apparatus, or induced a severe cold or fever, or in any other way clogged or disordered his bodily functions. “A sound mind in a sound body” not only beautifully and forcibly expresses the sentiment of this proposition, but also embodies the experience of past ages and all nations. Both religion and talent depend more upon the conditions of the body, and especially of the digestive apparatus, upon what we eat and drink, upon our *physical* habits, than most good people are aware of. Hence, fasting promotes piety, whilst “fullness of bread” kindles sinful desires. Insanity, which consists in the derangement of the *mind*, is caused solely by an inflammation of the *brain*.

In like manner also given states of *mind* throw the *body* into their corresponding states. Thus bad news diminishes the appetite and impairs digestion, whilst good news promotes both. Encouraging the sick generally improves their health, whilst the loss of property, of friends, or of children, often induces or aggravates disease. The derangement of the *mind* often doubles and quadruples the physical strength. In short, as well may one question the evidence of his senses as to controvert this proposition, that both *mind* and *body* each powerfully and reciprocally affect the other. Every member of the human family daily and constantly *feels* this truth.

PROPOSITION II.—*These relations between body and mind are governed by certain INVARIABLE laws of cause and effect*, given conditions of the one inducing and *causing* the corresponding states of the other. The principle that whenever a *part* of a given class of phenomena are governed by laws of cause and effect, *every* phenomenon of that class is governed by these same laws, is a universal principle of nature, and may be relied upon in *every* conceivable application. Are a part of the phenomena of vision governed by the laws of optics, *every* phenomenon of vision, performed by man or brute since the creation of Adam, has been governed by the same laws. Are a few bodily motions caused by muscular contraction, *all* are caused by the same contraction. Should millions of daggers be driven into the hearts of as many *human* beings, they would in *every* instance separate *mind* and *body*. Let any or every member of the human family take opium or its compounds,

*Should this lecture be well received, the author intends to follow it with an essay on the different effects of the various kinds of food and drinks upon the mind and feelings, as applicable both to intellectual men and also equally to the religious, but as such a work to be at all valuable, must be founded *not* on speculative reasoning, but *solely* on the compilation of a great number and variety of *facts* and the *experience* of mankind, the author solicits individuals to observe and communicate to him the results of such experiments.

and one and all will experience its effects. These illustrations will apply equally to *every* law of nature. That *some* of these relations existing between mind and body are governed by laws of cause and effect, is self-evident. Therefore *all* are *equally* so, and *every* condition of *either* throws the other into its corresponding state. If in any *one* instance a given condition of either body or mind causes or is caused by that of the other, then *every* state of *either* causes or is caused by the corresponding conditions of the other. Either there exist *no* relations of cause and effect between the two, or else it is *all* cause and effect—*all* antecedent and consequent, for nature always makes thorough work or does nothing.

Hence, we can at any time throw either mind or body into any desired state by putting the other into its corresponding one, and we can no more put either into any given state without thereby throwing the other into its corresponding one, than we can arrest the operation of any other law of nature. And since the *brain* is the instrument of thought and feeling, *its* conditions influence the mind more powerfully than those of all the other portions of the body united. Hence to excite either faculty or organ is to excite the other; and as the stomach and brain are intimately related, *its* state also powerfully influences that of the mind.

PROPOSITION III.—*Every law of nature has a sure reward attached to its observance, and a fearful penalty affixed to its violation.* Had there been no fixed laws of cause and effect, things would have occurred without any regularity or certainty. Stones would then have been liable to have produced grain; wheat, animals; the sun, darkness; and fire sometimes one thing and then another. Man could have relied upon nothing—could have accomplished nothing. But this institution of law has reduced chaos to a most beautiful system of uniformity and certainty. Yet without a *penalty* attached to violated laws, and pleasure to their obedience, they would have been useless, because powerless. Hence a benevolent God has inseparably affixed happiness to their obedience, and also misery to their violation. Still farther. He has proportioned the penalties of disobedience and the pleasures of obedience to the importance of the several laws. As life is the greatest of all blessings, and as the violation of the civil law which protects it is visited with the heaviest of all penalties, and as the laws which protect property or character are less important, and their violation punished with less severity, so those laws which obtain between mind and body, being of the very highest order of laws, their observance is productive of the purest, most exalted, and most condensed of all enjoyments, whilst their violation plunges the disobedient into the deepest misery, because the mind is the one main fountain from which springs most of our pains and pleasures. And what is still more, the enjoyment or violation follows in the *direct line* of the obedience or transgression. Each law has its own penalty and enjoyment attached to itself, being its own executioner. To obey a law is to enjoy the blessings secured by that law; to transgress it is to suffer its penalties. There can be no escape, no evasion of *either* throughout God's vast domains. These results are inevitable and invariable. Infinite Benevolence has put obedience with its blessings into our right hand, and disobedience with its curses into our left, and endowed us with power to choose or refuse either. All our pleas-

ures flow from law obeyed, all our pains from law violated. And as the observance or violation of these laws depends mostly upon each individual for himself, his happiness or misery is mostly in *his own keeping*—the reward or penalty of his own actions.

INFERENCE.—A knowledge of those laws which govern the influences of body upon mind and mind upon body, is as much more important than is a knowledge of the laws of mechanics or natural philosophy, of chemistry or navigation, of astronomy, or any other thing appertaining to matter, as mind is superior to matter. And yet man's utter ignorance in relation to this subject, is as deplorable as it is almost total. Every thing else is studied and this neglected, yet *this* should be fully understood, even at the sacrifice of all other knowledge.

These three propositions constitute our base lines, our starting points, our corner stones. Who will "gainsay or resist them?" They stand unshaken and unmoved, being based upon the immutable, invariable laws of nature.

PROPOSITION IV.—*Balance of power constitutes perfection, and with it that obedience to law which secures enjoyment; whilst both the excessive and deficient action of any part constitutes imperfection, or that violation of law which induces pain.*—First, in reference to the several parts of the body. As an organized being, man is composed of three principal classes of organs. 1. The vital temperament or nutritive apparatus, namely, the heart, lungs, blood, digestive apparatus, &c, embracing the entire system of inside organs, which manufacture vitality, furnish animal vigor, and re-supply the brain, nerves and muscles with that vital energy which their every action compels them to expend. 2. The motive apparatus, embracing the bones, muscles, sinews, tendons, &c., which constitute the frame work of the system, give it its size and shape, and produce bodily motion, physical strength, &c., and 3. The brain and nervous system, the exercise of which produces thought, feeling, sensation, talents, memory, &c.* Nearly every form of physical pain and disease is caused mainly by the deficient or excessive action of one or more of these temperaments. If carried far, they hasten death, but when they are all well developed and equally balanced, there will be an abundant supply of vital energy to keep the animal economy in motion, a proportionate supply of physical strength, love of exercise, and ability to labor, together with lively sensibilities, intensity of feeling, and power of thought, the result of which will be good health, long life, physical and mental enjoyment in the highest degree of which our nature is susceptible, and a high order of natural talent. But on the principle that an overloaded stomach withdraws the strength from the brain and muscles, the predominance or deficiency of either part tends to increase the excess or defect, which augments the evil, being the reverse of what should take place. This exhausts the weaker temperaments which go by the board, carrying health, happiness, and life along with them.

The best condition of body, the one most favorable to true greatness and a general genius, to balance and consistency of character, and to perfection in every thing, is that in which each temperament is strongly

*For a full description of these temperaments with their accompanying mental qualities, the reader is referred to the chapter on "Physiology, or the Doctrine of the Temperaments," in "Fowler's Practical Phrenology," pp. 10 to 28

marked, and all about equally balanced. Is there too much of the motive, there is power, yet but little action, so that the talents lie dormant. Does the vital-motive greatly predominate over the mental, though there may be *physical* power and enjoyment, there will be too little mental, too much grossness, coarseness and obtuseness of feeling, with too little of the intellectual and too much of the animal. But where the mental greatly preponderates, there will be too much mind for the body, too great sensitiveness, too much intensity of feeling, and that too exquisite, too much sentimentalism and refinement, with a tendency to precocity, which induces an early death.

These temperaments and their predominance may be aptly compared to the several parts of a steamboat. The vital is the wood, water, fire, steam and engine, which produce the propelling power; the motive is the hulk; the mental, the freight and passengers. When the vital predominates, it manufactures more steam, more vital energy, more impulse, more animality than the brain, nerves, and muscle can work off, which produces an overflowing of feeling and passion, a restlessness, a high pressure, and a liability to explode. The lion has a prodigious chest, and an amount of animal power almost beyond conception, with but a small brain. Hence with scarcely a hundredth part of his strength, but with well developed brain and nerves, man can accomplish a thousand fold more. Does the osseous and muscular system greatly predominate, there is too much hulk; the person will move slowly and feel but little, enjoy and suffer only proportionally little, and if the mental is also weak, be obtuse in intellect, a stranger to refinement and intellectual enjoyment, and having but few passengers, the boat of life will be too light freighted to be worth running, or to secure the great ends of existence, namely, intellectual and moral enjoyment. But where the mental greatly predominates, the vessel is overladen, the energies of the system are drawn from the digestive apparatus and muscles, and concentrated in the brain, which thus consumes the vital powers faster than the vital organs can manufacture the re-supply. This over-draught, whilst it greatly augments the talents, also causes premature death. This principle, whilst it explains the cause of the premature death of precocious children, cautions excessive parental fondness not to press them forward in study, lest by increasing the predominance of the brain they thus hurry them into an early grave. It is also illustrated by the ill health, the dyspepsia, the nervousness, head-ache, ennui, &c. of our literary and sedentary classes, and by the intellectual obtuseness of those who neglect mental culture. Consumptive families are usually slim-built and narrow chested, which indicate weak vital organs and very active brains. This disproportion of parts hastens their death. A popplexy, gout, &c. are caused by the opposite extreme, and if physicians would but restore the lost balance between the temperaments, they would save many patients whom they now lose. If mankind in general would only keep these temperaments equally balanced, if, when they are becoming nervous, they would labor more and think and feel less, when worn down with labor, they would rest and read, when they have taken more food than exercise they would restore the balance between the two, if, like Bonaparte, they would take the extreme opposite that which caused their disorder—which is only applying the prin

ciple we are presenting—a large portion of those who now die young would live to be old.

The inference is plain and powerful that whatever unduly excites or develops either of these classes of organs, proportionably induces disease and hastens death.

Secondly. This same principle of balance, when applied to the phrenological faculties, constitutes virtue, and their disproportionate action predisposes to vice. The phrenological definition of virtue is this, the proper and harmonious exercise of all the faculties upon their legitimate objects, under the control of the moral sentiments. On the other hand, vice consists in the excessive or perverted action of any of the faculties, and especially of the animal propensities not thus directed. If the animal propensities predominate in action, they demoralize and debase the higher, nobler gifts of God, and whilst in one sense they assimilate the "lord of creation" to the "beasts that perish," in another, they render him far worse and more miserable, because of his greater susceptibility of enjoyment and suffering. Are they deficient, their weakness is also unfavorable to virtue. If Amativeness predominates or acts either without the purifying influence of the higher faculties, or in opposition to their dictates, it leads to licentiousness, but under their control, it becomes connubial love, than which no emotion of our nature is more pure or virtuous. Combativeness, acting alone, is mere physical prowess, or the real "knock-down-and-drag-out" disposition, which is highly vicious, thereby incurring the penalty attached to the violation of this mental law, while this faculty, acting in obedience to Conscientiousness and Benevolence, becomes *moral* courage, defence of rights, and of the oppressed, &c., a highly virtuous emotion. The due exercise of Alimentiveness, by strengthening the body and thereby the moral and intellectual qualities, is virtuous, bringing with it its own reward, whilst its excessive indulgence, by overloading the stomach, and thus clouding the intellect and blunting the moral sensibilities, becomes vice. Average Secretiveness, governed by Conscientiousness, employs policy in a good cause whilst its excessive action, unchecked by the higher faculties, leads to lying and duplicity. Acquisitiveness, or love of property, duly exercised, promotes industry and sobriety, gathers around us the comforts of life, and, aided by Conscientiousness, produces even-handed justice, whilst its predominance leads to cheating, extortion, &c. Excessive Cautiousness produces irresolution, procrastination and timidity, and is unfavorable both to virtue and efficiency, but duly balanced, it gives that discretion which is the better part of valor. Does Self-Esteem predominate, unchecked by Conscientiousness or intellect, it inflates one almost to bursting with pride, self-sufficiency, haughtiness and egotism, whereas its due developement, controlled by the moral and intellectual faculties, imparts dignity, and that self-respect which elevates one above meanness and trifling, and also leads him fully to appreciate and fulfil the great ends of his being. Is Firmness very large and uncontrolled, it renders one doggedly obstinate, impervious to conviction, and blindly tenacious of his opinions and purposes, whether right or wrong, merely because he *wills* it to be so; is this organ small, he is too fickle to accomplish any thing, "being blown about by every wind of doctrine," every new notion; but fairly developed and balanced, no element of character is more

valuable. Predominant Ideality renders one fastidious, and too delicate and refined, whilst its deficiency leads to coarseness and vulgarity; but its fair developement blends the serviceable with the perfect, combining utility with beauty.

Do one's perceptive powers, which give the various kinds of memory and the ability to collect and retain knowledge, greatly predominate over his reflectives, though he may be very apt as a scholar and talker, he will be superficial, lack thought, judgment and contrivance, and be incapable of ascending from facts to first principles, and on the other hand, are the perceptives small but reflectives predominant, he will have a wretched memory, be unable to command his knowledge, or bring his talents to bear upon practical matters, be given to merely speculative, scholastic, abstract, therefore-and-wherefore, metaphysical theorizing, which is valueless, and though he may know how to reason, his knowledge of facts will be too limited to furnish data sufficient to form correct inductions. But where both are equally balanced, the former collect abundant materials which the latter work up into correct arguments and sound conclusions. Both equally developed give a general talent, constitute a well balanced and truly philosophical mind, give the true Baconian, inductive method of studying nature by ascending from facts up to first principles, the only possible means of arriving at the truth. This developement not only is perfectly adapted to the laws of nature and harmonizes with the constitution of the human mind, but also gives what is called sound common sense, correct judgment, and enlarged views of subjects, whilst its absence causes the intellectual lameness, the warped views, and the fallacious and diversified opinions existing among mankind. This principle applies generally to all the faculties.

Again: the want of action in any of the organs is unfavorable to virtue. Thus, is Amativeness wanting, connubial love is absent, and this incentive to virtue dead. Is Combativeness small, the husband cannot defend his family, nor the truth, nor any good cause, but quails before the approach of every obstacle. Is Alimentiveness deficient, our higher mental powers would become enfeebled, and if Acquisitiveness is small, as is often the case with the sons of rich parents, prodigality ensues, thus opening the door to many vices which larger Acquisitiveness would shut out. Inactive Conscientiousness, or Benevolence, or Veneration, or reasoning power, each leaves a great mental hiatus, their exercise being indispensable to virtue.

We are thus prepared for the important inference that whatever tends to weaken or unduly excite either of these classes of faculties, especially the animal propensities, is thereby calculated to unhinge and derange the mind, thus causing vice and misery.

PROPOSITION V.—*Alcohol powerfully stimulates and irritates the brain and nervous system.*—Apply it to an open wound, or bring it in contact with an exposed nerve, and it burns like fire. Let it be applied ten million times to as many fresh wounds or exposed nerves, and every application will bring *painful* evidence of the truth of this proposition. Let those who doubt it, try the experiment. It burns the mouth, and hence the practice of taking water *with* grog and water *after* grog, to quench the fire it always kindles. There is something in the very natures of alcohol and the nerves, by which the former invariably irritates **the**

latter. No law of nature is more clear or universal than that by which alcohol excites the brain and nerves. As soon may one deny the effects of gravity, or question the phenomena of optics or chemistry, as attempt to controvert this proposition. As soon can he "carry coals of fire in his bosom and not be burned," as bring alcohol in contact with the brain or nerves without powerfully exciting them. Indeed, it is taken mostly on account of its stimulating qualities.

PROPOSITION VI.—*The exciting properties of alcohol are retained after it is taken into the system.*—1. This is abundantly evinced by the stimulus or increased action which it imparts to the muscles, and indeed to the whole animal economy. 2. It passes unchanged into the blood, having the same irritating effect in the system that it has when applied externally. It has been extracted from the blood by chemical analysis, and found in the watery secretions of the brain of drunkards after death, and that in such abundance as to send forth the alcoholic flame and smell. E. C. Delavan put the question, "Is alcohol digestible?" to forty of our most eminent physicians, and every reply contained a full, unequivocal negative. Cases of spontaneous combustion, in which the bodies of topers, in spite of their incombustibility, actually ignite and burn to death, incontestably establish this point.

Again: this blood, thus surcharged with this powerful stimulant, this deadly poison, is brought into direct contact with every part and particle of the entire system, with every shred of every nerve, and with every fibre of every muscle, the ramifications of its vessels being inconceivably minute and numerous. "The blood thereof is" indeed "the life thereof." As is the state of the blood, so is that of the system in general, and of the brain and mind in particular. The same is substantially true of the stomach. Its condition powerfully affects that of the great sympathetic nerve, which in its turn influences the entire system, especially the base of the brain.

PROPOSITION VII.—*About one seventh part of the blood is sent to the head, which is several hundred per cent. more in proportion to its size, than is carried to any other portion of the system.*—This is the universal testimony of all physiologists. The reason is obvious. By a law of our nature, every action of every nerve and muscle, every exercise of brain and mind, causes a proportionate expenditure of vital energy. The blood being the great medium for re-supplying this exhausted vital energy, is most abundant where the greatest re-supply is demanded. Hence, since the brain is the organ of the mind, since the irritating effect of alcohol is most powerful, almost as much so as fire or arsenic, since its exciting property is retained after it is taken into the blood, and since so much greater a proportion of blood is sent to the head than to any other part of the system, the effects of alcohol upon the mind of man must be most powerful and tremendous, either for good or for evil.

Still farther: however extraordinary man is as a merely physical being, it is his intellectual and moral qualities which constitute the chief ends of his existence. He was never made merely to eat and sleep, to breathe and labor and die. He was created mainly to think and feel, to adore God and to study his works. It is not his coat, nor yet his body, but it is his intellectual and moral nature which constitutes the manhood of man. All else is not worth counting. *This is the man.* This consti-

tutes his identity and personality. Could you cut from him limb after limb, and one portion of his body after another, until the *whole* were cut away, he would be the same man still, *provided his mind* were left the same; but let insanity derange that *mind*, or let death separate it from the body, and he is not the same person. We feel that his lifeless *body* is not *himself*. It is our *minds*, our *moral capabilities*, our powers of thought and feeling, which constitute our very *essence* and *substance*, our personality and identity, flesh and blood being our *dwelling only*. Hence the exercise of mind is more fatiguing, more painful, more pleasurable than that of the body. "*Voluptas Animi major est quam corporis.*"

If, therefore, the effect of alcohol is good at all, it must be *very* good, if bad, bad in the very highest possible degree, and bad upon the very *essence* and *soul*, and centre of the man, because it storms the very *citadel* of our nature.

In two ways, therefore, first by the great amount of blood sent to the head, and secondly by its effects upon the nervous system in general, and the brain in particular, and especially upon the internal nervous tract, do alcoholic liquors irritate and stimulate the brain, and thereby the mental faculties, for, as already shown, to excite *either* is to excite the other.

PROPOSITION VIII.—*This extraordinary condensation of stimulus is concentrated upon the base of the brain, powerfully stimulating the merely animal propensities, whilst it weakens the moral and intellectual faculties.*—According to Phrenology, the organs of the animal propensities are located in the *base* of the brain, close to the body which they serve, and whose wants they supply, so that the intercommunication between the two is greatly facilitated by their juxtaposition, the conditions of each exerting a reciprocal influence upon the states of the other. But the *moral* organs, the higher, religious and God-like sentiments, have their location in the *upper* portion of the head, as far removed as possible from those influences which disturb the body, (a wise provision this,) whilst intellect is located in the forehead.



of the forehead, being also far removed from the body.

Mark well the inference. Not only, as already shown, is there several hundred per cent. more of the exhilaration produced by alcohol carried to the head than to any other portion of the system, but this stimulus is *concentrated* upon the *base* of the brain, or upon the organs of the *animal propensities*, thereby goading to the highest degree of inflamed and morbid action, the merely *animal* nature of man, but leaving his *moral* and *reasoning* powers far in the rear.

Not only, therefore, is this effect produced by the juxtaposition of the animal organs and body, but so intimate are the nature and relations of each to the other, that to excite either is to excite the other—to inflame or stimulate the *body* is to stimulate those mental faculties which serve that body, namely, the *animal passions*.

Again, by a law of our nature, to over-tax any organ draws the strength from the other portions, and concentrates it upon the laboring part. Thus an overloaded stomach draws the strength from the muscles, from the brain, from every other part, to remove the load, rendering us drowsy dull and averse to both mental and physical action. Close mental application, powerful thinking and intense emotion impair the appetite, retard digestion, and induce dyspepsia, because they draw off the energies of the system to the head. Now if this well established physiological principle applies to the several portions of the brain, this prodigious excitement of the animal passions actually *weakens* the intellectual and moral organs, and that at the very time when, in order to keep pace with the over-stimulated animal propensities, thus lashed up to the highest pitch of action, they require to be clothed with almost unearthly vigor.

In case alcoholic liquors excited each of the faculties *alike*, why do they not render the pious man a hundred fold more pious, and the literary man ten times more literary? Why not deepen and widen the channels of thought? Why not render ordinary men Websters and Franklins, Broughams and Herschels, and these intellectual giants actual Gabriels in intellect? Or why should they not excite the *moral* faculties instead of the animal feelings? Why not make an infidel an Enoch; a deist, a Westley; or a sceptic a Payson? Why are not all spirit drinkers patterns of piety and good morals, and also stars in the firmament of intellectual greatness? Let this proposition answer. Not only does it *not* augment the talents of talented men, nor the literature of the literary, nor make the profane pious, but it actually *reverses* this state of things. It prostrates talent, beclouds the intellect, darkens council, renders the ideas muddy, and before its approach, literary attainments, intellectual greatness, and moral purity, one and all, vanish like the dew before the rising sun. It sometimes, though very rarely, increases a certain kind of eloquence, as we shall see hereafter, whilst it is universally a sworn enemy to good morals, and to all literary and intellectual attainments.

Again: the fact is no less lamentable than true that nineteen twentieths, if not ninety-nine hundredths, of the time, desires and pleasures, the pursuits, anxieties, &c., of mankind, are consumed upon the gratification of his *animal* nature, in scrambling after property, in seeking what he shall eat, and drink, and wear, and live in, and show off with, in gratifying his love of power or his grasping ambition, in polities, in friendship and family cares, in combating and contending, in backbiting and licentiousness. A small portion is expended upon religion, but even his religion is warped by his animal feelings. This assertion is sweeping, but too true, innumerable illustrations of which might be given. According to Phrenology, by far the largest part of the brain is occupied by the animal and selfish organs. Does not every reader find the subjugation of his animal passions *extremely* difficult? Now if this is the fact *without* the use of alcohol, how much more is its use calculated to

inflame this already predominant portion of his nature, and also to retard his advancement in virtue, intelligence and religion?

Thus far, there is but a single vulnerable point, but one lame proposition, but one possible evasion of these inferences, namely, "We do not believe in your Phrenology." I shall not here enter upon even a brief defence of its truth, nor exhibit of its facts, but refer the reader to works on the science. Still this last proposition, which forms the key-stone of this essay, its one leading thought, namely, that the state of the body is as the state of the animal organs, that, therefore, whatever irritates or stimulates the former, thereby proportionably inflames the latter, is a general fact, a constitutional law of our nature so palpable and so universal that "the way-faring man though a fool," cannot but see and admit its truth. The following classes of well known facts are only a few of the tens of thousands which might be adduced to prove and illustrate it.

A cold or a slight fever does not increase Benevolence or Conscientiousness, but actually weakens them, whilst it greatly augments the combative and destructive and selfish feelings. Let your child be a little unwell, that is, let his body be in a feverish and irritated state, and he will be peevish, cross and petulant, and fret at every little thing, and that without cause, Causality and Conscientiousness being inactive. Nothing pleases but every thing irritates him. The same is true of dyspepsia or indigestion, and of persons generally in poor health. They find fault with every thing, are ungrateful, and unreasonable in their anger, because of the irritated state of their animal, and the weakened state of the moral and intellectual, organs. Why do not diseases increase our *kindness*, our *devotion*, our *conscience*, our reasoning powers, &c. ? Because bodily disease is first imparted to the *animal* organs in the base of the brain. But let the child or adult become so *very* sick that his physical powers are prostrated, and it is these animal passions and desires that are prostrated first and most, whilst the moral and reasoning powers are less impaired. And the first sign of his returning health is his increased hunger, (*Alimentiveness*), his irritability and fault-finding disposition, &c.

The phenomena of death accord with this principle. The extremities are prostrated first, sensation and nervous action rapidly decrease, the *animal* passions follow next, connubial and parental love, appetite, anger, hard feelings, and love of the world, all yield before the moral or intellectual faculties feel its deadening influence. Vittiveness, also an animal organ, situated in the lowest part of the base of the brain, lets go its hold on life, leaving the dying man willing to depart. Dying persons often attempt to speak but cannot, their organs of language and memory, situated in the lower portions of the forehead near the body, being too far gone to give utterance to the still operating organs of reason, located higher up. The pious Christian, "*Dei gratia*," dies in the triumphs of faith, that is, in the vigorous exercise of the moral faculties *after* the death of his animal nature, whilst others often die in the *reversed* or painful action of these organs.

The proverb "*old men for counsel, young men for action,*," embodies this same principle. "Action" and force of character are given by the vigorous exercise of the animal propensities, which are stronger in young persons than in old, *only* because their *bodies* are more vigorous.

But "counsel" depends upon the *reasoning* organs, which, being located in the *upper* portion of the forehead, retain all their pristine vigor long after both the physical energies, and with them the animal passions, are weakened by age. This principle explains the fact that the passions, the appetite, the Amativeness, the ebullitions of anger in young men, are often ungovernable, while in after life, these very men become ornaments of society and eminent for talents; that the wildest boys generally make the smartest men; that solitary confinement and hard labor, by reducing the tone of the body, subdues the pride, obstinacy, maliciousness, and other vicious inclinations of convicts, and that the talents often increase after the body begins to fail, after ambition wanes, and long cherished animosities begin to weaken.

So also the *memories* of children and youth are astonishingly retentive and vigorous, whilst those of aged persons are enfeebled, but the *judgment* of the latter is strong, whilst that of the former is weak, because the organs of memory, being in the base of the forehead, are vigorous when the body is vigorous, and become enfeebled by age, but those of judgment are in the upper portion of the forehead, and therefore partake less of the weakened state of the body. A severe fit of sickness, when it leaves the body in an enfeebled state, is sure to weaken most kinds of memory, whilst it seldom impairs the judgment. Probably half of my readers have experienced the truth of this remark, and scores of cases could be narrated in which improved health has strengthened the memory.

Again: hunger is highly promotive of anger, whilst fullness of bread promotes kindness. Thus when a man comes home hungry, he is highly irritable, cross, and displeased with every thing; but if you wish to break unpleasant news to any one, or to obtain a special favor, take him after dinner. When well fed, the ferocious animals are tame and harmless, but when hungry, their ferocity is ungovernable, and their destructiveness lashed up to the highest pitch of fury. So the ferocious Indian, when he wishes to kindle his thirst for war and blood to the very climax of rage and revenge, *fasts* a week. Now *why* should the irritated state of the stomach, and thereby of the body in general, excite to morbid action the animal propensities *merely*? Why should not hunger increase the flow of kind, of conscientious, and of devotional feeling, instead of anger, revenge and ferocity? This principle contains the answer.

After delivering this lecture in Smithville, N. Y., an elderly deacon stated that he had experienced the truth of the above principle. He said that he had been once so very sick that he and all his friends expected every breath to be his last, that he had no desire to live, no regard for his wife and children, although both before and since it was particularly strong, not the least ill will against any one, though before he had felt hard towards several, no regard at all for property, and not a worldly feeling left, although in the entire possession of his intellectual and moral faculties, and perfectly conscious of every thing that occurred. He was also able to reason and think, though unable to speak. On the return of health, his animal feelings returned.

Dr. Vanderburgh, of New York, relates the following fact. A patient of his by mistake took a preparation of potash, which gradually and in about eighteen months, terminated his life. It first neutralized his love

of wife and child, before very strong; next his anger, before ungovernable, fell a prey to its ravages, and his ambition next, whilst his still sound intellect, saw this gradual destruction of his animal nature. He retained his reason to the last. Volumes of analogous facts might be adduced incontrovertibly establishing, as a law of our nature, the proposition under discussion, namely, that whatever stimulates the body, thereby proportionally excites the merely *animal* nature of man, and that in a vicious direction, whilst whatever weakens the body, thereby weakens the memory in general, and also the animal feelings. Beyond all dispute and controversy, this is a law of our nature, and a law, too, from which there is no appeal, and in the action of which, no variation. Whoever violates it, must abide the consequences.

The inference then becomes obvious and powerful and *inevitable*, that alcoholic admixtures of every kind and degree, by stimulating the *body*, thereby powerfully excite merely the *animal* nature of man, and weaken his moral and intellectual powers, the very conditions which constitute a brute. And the fact that his animal organs are several times larger and more active than those of the brute creation, renders him when stimulated, so much the more of a brute than they are. No more can any human being take alcoholic liquors in any form or degree, without proportionally inducing this result, without thereby brutalizing his nature, without degrading his manhood below his beasthood, and subjugating the former to the latter, thus reversing the order of his nature, than he can "carry coals of fire in his bosom and not be burned." As soon will any other law of our nature fail to do ample justice as this. As soon will the deadly poisons become harmless, or the water slide up the inclined plane of itself, as alcoholic stimulants fail to produce animality, and to weaken the moral feelings. Nor is there any middle, any moderate ground. Every identical drop of alcohol has its legitimate, its stimulating effect upon the nerves, and through them upon the organs of the animal propensities. As far as it goes at all, just so far it goes towards making a man a brute, aye, and even worse than a brute; for as it requires a fallen *angel* to become a demon—a tall, arch-angel to become the *prince* of devils—so the higher man ranges in the scale of being, the lower alcohol sinks him. As the greater any gift or blessing is, the worse it become when perverted; as connubial love and faithfulness are among the highest of virtues, and productive of the purest enjoyment, and as licentiousness is the vice of vices, and attended with consequences the most painful; as reason, God's crowning gift to man, when perverted, becomes a proportional instrument of evil and misery, so man, brutalized, becomes vastly lower, vastly worse than a brute, and proportionally more miserable.

Let it here be distinctly understood and remembered, that *whatever contains alcohol*, be it the alcoholic drinks as such, namely, rum, gin, brandy, cider brandy, whiskey, &c., &c., or be it any of the wines, foreign or domestic, be it malt liquors, strong beer, porter, ale, hard cider,* vinegar, one and all, every thing containing alcohol in any form

* The use of this term is not designed to give a thrust at the whig political party, for aspirants of both parties often pursue the detestable policy of treating to gain votes. A vote should always be the expression of intellect and moral sentiment. But by selling this birthright of freedom for grog, which dethrones both, the voter

or degree, is productive of this result in just that proportion in which it contains this powerful stimulant, this deadly poison. It is the *stimulating property* that does the mischief.* By taking pure alcohol as our basis, and applying the rule of three to the amount contained in the several kinds of strong drinks, we can decypher the amount of bestiality produced by each. A single glass will stimulate a little, two glasses will double this result, and so on to beastly drunkenness. If ten glasses of rum or brandy per day will make a man a brute, then will one glass a day make him one-tenth of a brute. And if wine, or beer, or malt liquor, or hard cider contain one-fourth, or one-sixth, or one-tenth as much alcohol, in that proportion will they severally induce this same result, and four, or six, or ten times as much of these liquors produce this result in the same degree, because, mark well the *ground* of this inference, every glass, every identical drop, stimulates, and every minute degree of stimulant proportionably kindles the animal passions.†

WHOEVER, THEREFORE, TAKES ALCOHOLIC STIMULANTS IN ANY OF THESE FORMS, OR IN ANY OTHER FORM OR DEGREE, THEREBY AROUSES HIS ANIMAL PASSIONS, AND WEAKENS HIS MORAL AND INTELLECTUAL POWERS, JUST IN PROPORTION TO THE AMOUNT TAKEN.

This principle harmonizes with and fully explains the phenomena of drunkenness. Beyond all question, and in all instances, drunkenness certainly destroys the moral feelings, and weakens the intellect, whilst moderate drinking lowers them in proportion to the stimulus taken, as surely as cold sinks the thermometer.

That alcoholic drinks powerfully excite Amativeness, which is located in the very base of the brain, is a universal fact. The vulgarity, and obscenity, and licentiousness occasioned by them, are proverbial. Who ever saw a drinking party that were not indecent in their allusions, given to the relation of obscene anecdotes, and to the singing of lewd songs, if not to the company of harlots? Hence, in England, when the wine is introduced after dinner, modest woman *always* retires, because she knows that by remaining, her delicacy will be shocked. Wine or ardent spirits of some kind is *indispensable* to any and every debauch. Why are harlots universally drunkards? Let this principle answer. These drinks drown the voice of conscience, blunt modesty, stifle the claims of morality, of intellect, and of virtue, whilst they whirl its guilty victim on in her sensual career of merely *animal* indulgence. A man or woman, be they ever so moral or virtuous, when under the influence of intoxicating drinks, is of *easy virtue*. Before the *first* advantage can be taken of a virtuous woman, she must be partly *intoxicated*, and the advantage can be taken of almost any woman when thus stimulated.

renders himself a mere brute, as seen in the text. His vote, therefore, contains no intellect, and is on a par with the vote of a horse, a wolf, or a hyena. To purchase a venal vote with *money* is bad enough, but to gain one by grog is a thousand fold worse, because it renders the office-seeker a drunkard by drinking with so many, and also the voter, by furnishing occasions for drinking. This practice is yearly ruining thousands

* It has been fully shown that many of our so called wines are manufactured in our large cities, and contain several other highly injurious ingredients. This only strengthens the argument against their use. They are a two-edged sword, cutting both ways, whilst ardent spirits cuts but one way.

† This principle is equally applicable, except in a lower degree, to every other class of stimulants—to opium, tea, coffee, tobacco, snuff, condiments, mustard, spices, flesh, and every thing heating and stimulating.

And if this is the fact of virtuous, modest *woman*, what is the fact of less virtuous *man*?*

The drinker's (not drunkard's) combative or contending propensity, is also unduly excited. So combustible is his anger, that he takes fire at every little thing, and more hard feelings, broils, fights and duels are engendered by ardent spirit, than by all other causes united. Who ever saw men fight unless they were excited by liquor? or who ever saw men in liquor, who were not easily angered, and "all fit for a fight?" Byron says that stimulants always rendered him "savage and suspicious,"

Alcoholic drinks also stimulate Destructiveness, or the bitter, hating, revengful feeling; and hence drinkers will caress their wives and children one minute, and beat them the next. More murders are caused by the stimulating influences of ardent spirit, than by all other causes combined. Let the calenders of crime testify on this point. Hence, also, intoxicated men not only rail, curse, break, destroy, vociferate, and threaten vengeance more than when they are not intoxicated, but it is then that any old grudge, otherwise long since buried, is raked up, and dire vengeance sought and obtained; and generally a human being can screw up his Destructiveness to the sticking point of murder, and screw down his Benevolence and Conscientiousness below the remonstrating point, *only*, or at least most effectually, by ardent spirit.

It is the excessive exercise of the animal propensities which subjects criminals to the penalties of violated civil law. It is mainly by *drinkers* that our courts are supported. Let our intelligent lawyers, let our judges, sheriffs, justices, &c. &c. answer the question, "Does not most, if not nearly all of your criminal business have its origin in drinking?" But in case alcoholic drinks did not excite the merely *animal* passions, or in case they *equally* stimulated the moral faculties, or especially if they stimulated the moral sentiments *only*, this state of things would be reversed, and drinking would render mankind more virtuous instead of most vicious.

This principle explains the fact that alcohol often renders a good man a real demon incarnate. So long as the moral and intellectual organs predominate, no matter if the animal propensities are vigorous. If duly governed, the more the better, for they impart force. When the two are about equal, with the moral in ascendancy, and the animal not stimulated, all goes right; but a little stimulant will turn the scales, and thus render a really good man a *very* bad one. But mark well the converse; it never renders a *bad* man a good citizen, nor an immoral man virtuous, because it never stimulates the moral and intellectual faculties more than the animal feelings.

This general principle explains the reason of the custom of drinking grog with a friend, instead of drinking, or doing, any thing else. As

* How is it possible for a woman of delicate feelings to tend bar, go to balls or parties where wine or spirits are freely drank, or consent to be for a moment in the company of men who stimulate? Surely no *modest* or refined woman who understands this principle, could on any occasion allow herself to drink to excess, wine, porter, or any other kind of spirituous liquors, with or in the presence of those who do understand it, because she thereby renders herself liable to say and do what it would make her blush to reflect upon. My only motive for introducing this fact here, is to make her blush to drink, and thereby render this most pernicious habit unpopular among men.

Adhesiveness, or the organ of friendship, is located in the base of the brain, ardent spirit warms it up to vigorous action, thus augmenting the flow and intensity of friendly feeling, and hence you will often see those who are half-slued, hugging and caressing each other. In case it excited friendship *alone*, it would do little injury, perhaps good, but as it inflames the other animal passions also, drinkers will be the warmest of friends one minute and the bitterest of enemies the next, producing that irregularity which we have already shown to constitute vice.

Philoprogenitiveness, or parental attachment, is also located in the lower portion of the hind head, and hence the half-intoxicated father will foolishly fondle his boy, talking to him all sorts of nonsense, to be followed up by a cruel beating, thus destroying even-handed government, and spoiling the lad. Liquor excites conversation, because Language is in the lowest part of the forehead; but as the reasoning organs, which manufacture ideas, are in the upper portion of the forehead, and therefore not only not stimulated but actually weakened by it, the drinker talks, talks, talks, all the time, but *says* nothing. He talks *words only*, not ideas. How foolish, how destitute of sense and reason, of thought and refinement, is the conversation not only of drunkards, but of those who stimulate only moderately! Witness bar-room conversation. A Byron, half intoxicated, may indeed write his Don Juan, and like productions, may compose poetry mostly addressed to the *passions* of men, but no one in this state ever wrote a Paradise Lost, a Thomson's Seasons, a Locke on the Human Understanding, Brown's Mental Philosophy, or Edwards on the Will. A Pitt, a Fox, a Sheridan, not to name cases in our own country, may be eloquent when partially intoxicated, yet their eloquence will be characterized by sarcasm, severe invective, denunciation, declamation, hyperbole, narration, and a remarkable flow of words, &c., rather than by argument, or profundity, or clear deduction from first principles, nor will it be freighted with rich ideas. But before alcohol can produce eloquence, a quality far inferior to reasoning power, the individual requires a peculiarity of temperament and phrenological developements not found in one man in millions; while it will destroy that of all the balance.

Again: over-excitement produces that confusion which prevents the advantageous exercise of one's powers; and alcoholic drinks by *sur-charging* both the muscles and brain with excitement, prevent the even, equable, harmonious and advantageous expenditure of that strength both mental and physical, which is thus unnaturally called forth.

In passing, we will add that the fall of our first parents was caused by their *eating* what they should not. This indulgence of Alimentiveness led the way for the ingress of every other vice. Virtue, vice and intellect depend more upon what we eat and drink, than upon almost any other cause. A depraved appetite inflames and diseases the stomach; this corrupts and inflames the blood, which, by fevering and exciting the body, thereby stimulates the animal propensities and weakens the moral and reasoning powers. This is particularly true of alcoholic drinks.

These drinks are sometimes taken to drown trouble, but we see that they are particularly calculated to augment it, except that of a guilty conscience, which they do indeed drown.

Having clearly shown that alcoholic drinks produce vice by stimulating our merely *animal*, and weakening our higher, nobler powers, we reverse the principle, and observe that they cause vice and misery, secondly, by paralyzing these organs. These drinks produce vice, first, by inflaming Amativeness and producing licentiousness, and secondly, by deadening connubial and parental love, thus unfitting him for discharging his obligations to his family, and leaving them a prey to the ungoverned fury of his Combativeness and Destructiveness, besides destroying all the enjoyments growing out of the healthful exercise of the domestic feelings. Accordingly, the *moderate* drinker forsakes the virtuous and delightful fire-side for the bar-room, while the *drunkard* inhumanly beats or murders his wife and children.

The *moderate* drinker's Combativeness and Destructiveness are stimulated to fighting and revenge, while those of the *drunkard* are so deadened that he will not and cannot take the part of his family, nor even of himself, so that a little boy may impose on him with impunity. He has no moral courage, and is so irresolute that he can overcome no obstacle, and effect no difficult object. The *moderate* drinker's Acquisitiveness is over-stimulated, and he is for driving a bargain, yet his intellectual organs being weakened, he gets cheated, or else a few glasses make him as rich as Crœsus, whilst the *drunkard's* love of property is gone. Hence he has no industry, no economy, no forethought to lay up for to-morrow's wants, and thus squanders his all for liquor, even to the bread out of his children's mouths, and the clothes from his wife's back. This principle explains how it is that alcoholic drinks always scatter their devotees' property to the winds.

Whilst they inflame the *moderate* drinker's self-esteem and love of approbation, producing boasting, bragging, haughtiness, swaggering, a self-conceited egotism, &c., they eventually annul all sense of character, all self-respect, and all regard for his reputation, which constitute the strongest incentives to virtuous and praiseworthy actions, as well as restraints upon vice and self-degradation. At first, he is mortified beyond description if seen intoxicated, afterwards he cares not a farthing for his credit nor his word, for his honor nor anything said for or against him or his family, is dead to shame, destitute of dignity and manly feeling, and associates with those to whom he would before have scorned even to speak.

Again: these organs of ambition always combine with the other organs that are most active. Combined with Conscientiousness, they give the highest regard for *moral* character, and for correct motives; with intellect, a desire for reputation, for learning and talents; with Ideality, for good taste, good manners, &c.; but combined with Combativeness, for being the best wrestler, the best fighter, &c.; with the other animal propensities, for being first in their indulgence. Hence, as already seen, since alcohol weakens the higher organs but stimulates the *animal* propensities, and also the ambition, the two combining render him emulous of being the most licentious, the greatest fighter, or wrestler, or drinker, or swearer, the most vulgar, &c.; but never of being good or great.

In Easton, Md., in Jan. 1840, the author saw two young men vie with each other, as to who could drink the most grog, no very uncommon

thing among drinkers. The next day one of them was a lifeless corpse. Now why does the ambition of the drinker (not of the drunkard, for he has none,) descend to the animal passions, instead of ascending to the moral and intellectual? This principle contains the answer. Thus alcohol first over-excites the moderate drinker's ambition, only to direct it to animal objects, and then deadens it, rendering him *doubly* wicked both ways, and of course proportionably miserable, as seen in proposition III.

It equally destroys his firmness and powers of will. He *knows* the right, intellect being less deadened, and yet pursues the wrong, having lost all self-government. Conscientiousness may remonstrate, but to no effect, because located too far from the body to be proportionably stimulated. Religious feeling may lift up her warning and persuasive voice, and firmness say no, but without effect, because they are in the same predicament. Alcoholic drinks destroy the balance of power, first by stimulating them to excess, and then by deadening them, thus being a two edged sword, cutting the cords of virtue and happiness *both ways*.

It may be objected that if alcohol stimulates the animal propensities when they are weak, it is good. I answer, better have them too weak than too strong. When too weak, it is because the body is feeble and must be strengthened, not by merely stimulating the body, but by invigorating the health.

It may also be added, it is the *character* of the stimulant that does the main mischief. Thus fresh air and exercise are stimulants, and although they brace the body, and thereby give tone and vigor to the animal organs, they excite them in a healthy manner, and not in a morbid direction; whereas there is something in the *kind* of stimulus which impels these faculties onward in a morbid, illegitimate, unnatural and vicious direction. In regard to the different *kinds* of stimulants, one broad line of demarkation should be drawn between *natural* and *artificial* excitement.

The reader has now before him one of the main thoughts of this lecture. Would to heaven I had the combined eloquence of a Clay, a Webster, and a Brougham, together with a thousand tongues to enforce and adorn it, and carry it to the ears of every moderate drinker in Christendom, but as it is, the mere dry statement of this law of our nature must suffice. Let temperance lecturers who possess eloquence, engrave it upon this beautiful and prolific principle, which will be found to enforce the tee-total abstinence doctrine more effectually than all the descriptions of the drunkard, and all the other motives now usually employed put together. Founded as they are upon the immutable laws of our nature, these inferences admit of no evasion, no cavelling. We boldly defy both moderate and immoderate drinkers, both physicians and clergymen, both physiologists and practical observers of men and things, to overthrow or even invalidate a single position thus far taken, or dodge one single inference drawn. Those *only* whose animal passions are unduly excited, and whose intellectual powers are weakened by alcohol, can withstand their force.

The Rev. Mr. Murray, of Oakville, U. C., has published quite a treatise against total abstinence and in favor of moderate drinking, plausibly arguing that it is really indispensable to social and general enjoy-

ment. That the action of every organ produces its kind of pleasure, is a phrenological principle. Mankind always prefer the kind of enjoyment which harmonizes with their organs. Hence, as Mr. M. prefers the enjoyment furnished by alcohol, which we have shown to be merely animal, we infer that *his* animal nature vastly prevails over his intellectual or moral qualities, because he so gladly sacrifices the latter upon the alter of the former, and in common with all other advocates of strong drink, is therefore totally unfit for that sacred office. I therefore venture the phrenological remark, that his physical or vital temperament predominates over his mental; that he has a vigorous constitution, an amply developed chest, a head nearly round, wide between the ears, and rather low and conical, which indicates powerful animal organs and weaker moral faculties.* The principle stated above is an abundant answer to his whole work, as it is also to "*id omne genus.*" From such preachers "good Lord deliver us."

Will that church-going people the Scotch, please observe in the light of this subject, the inconsistency of their almost universal custom of going from the church to the grog-shop. A glass of strong drink will counteract a good sermon as effectually as an alkali will an acid.

These drinks sometimes induce a preaching and praying disposition. This never occurs in the earlier stages of drink—never till they have so deadened the animal organs that large and more vigorous (because less stimulated,) moral organs may in one case in thousands, take on more stimulant than the partially deadened propensities are able to receive, but *such piety, such religion, such intellect* will never either fit a man for his duties in this world nor his destinies in the next. I grant that these drinks sometimes stimulate the brain as a whole, yet this very rare exception does not invalidate the general law under consideration, especially since it occurs only where the moral and intellectual organs decidedly predominate.

Having shown that alcohol stimulates the moral and reasoning organs *less* than it does the animal, the inference is plain, that the former, in the confirmed sot, retain their vigor long after the latter have been stupefied; his reasoning organs clearly perceiving the wreck and devastation thus made of the entire man, whilst his still vigorous moral faculties reproach him for his impiety, his suicide, his abuse of his family, and all his other sins of both omission and commission; thus leaving his mental condition the most miserable and painful imaginable.

This principle may perhaps be contested. It will be objected that this proposition is too sweeping, and this inference subject to many and important qualifications, growing out of differences in climate, temperament, phrenological developments, and a great variety of both counteracting and concurring causes. It is freely admitted that a great number and variety of causes and conditions combine to modify and qualify every great physiological principle, that in some states of the nervous system these drinks will produce a far greater effect than in some other states, that tea and coffee will stimulate some and injure some constitutions more than strong drink will others, that these drinks will injure some but ben-

* In giving this phrenological description of Mr. M.'s person in Galt, U. C., six miles from Oakville, a gentleman rose and said: "I know Mr. Murray well, and have often heard him preach. His head and person are exactly as you describe them."

efit others, &c., &c.; but still the point at issue is this, this *only*—is or is not this proposition a general law of our nature, and are not these exceptions traceable to the action of other causes instead of being nullifiers of this law? Our object should be, not to see who can argue the most plausibly, or cavil the most ingeniously, but what are the *facts* in the case? What is the voice of *nature*, that we may learn and follow her dictates, and thus secure our own happiness? It is due to truth that we should here make the following qualification of this principle, that where the talents are of a high order, and the intellectual faculties have been much exercised, these drinks will often excite these faculties to greatly increased action, because of their greater susceptibility to the influence of stimulus. There may be other exceptions, but our business is to state this *general* law, not to fortify it against all the quibbles of those who “love the good creature,” for there is no reasoning against a man’s appetite.

PROPOSITION IX.—Alcoholic drinks shorten human life.—Every action of either brain or nerve, every exercise of thought, or feeling, or sensation, every motion of the body, every contraction of every muscle, in short, each and every function and exercise of the animal or mental economy, causes a proportionate expenditure of that animal power, that vital energy, which we showed in Proposition IV. to be manufactured by the vital temperament, or the internal organs. In children and youth, this class of organs greatly predominates, laying in that fountain that reservoir of animal power, or that constitutional vigor on which the brain and muscles can draw, in after life. Other things being equal, the larger this reservoir, the longer an individual will live; but when this fund of vitality is exhausted, he must die inevitably. Food and sleep are the feeders or inlets of this reservoir, whilst every mental and physical effort draws upon it. Whenever the expenditure by the latter exceeds the supply by the former, a draught takes place on the *original* stock of vitality, that is, on the constitution, the inevitable effect of which is to hasten death.

Alcoholic drinks therefore shorten human life by destroying that balance of the temperaments which we have already shown to be indispensable to the preservation of life and health.

This law of the animal economy might be aptly compared to a merchant or business man, who has his thousand pounds in bank, reserved to be used only in cases of absolute necessity. Aside from this, he is making his daily depositories and drawing his checks, so as to keep about square with himself. At length his expenditures exceed his receipts, and he is compelled to draw on his thousand pounds. Instead of replacing the amount drawn, he draws again, and again, and again, small draughts, perhaps, but numerous. By thus constantly reducing and finally exhausting his original fund, he inevitably induces bankruptcy. Now the original stock of vital power laid up by Nature in the child and youth, is to him the thousand in bank; whilst his daily receipts by food and sleep, and his expenditures by labor and mental action, are his checks on bank. These, in the ordinary and healthy action of the man, will just about keep pace with each other, till old age, drawing by small but certain draughts, finally uses up this fund of life, causing death to come and close the scene. Thus the order of our nature is to spin out

our days to a good old age of intelligence and enjoyment; while alcoholic drinks, by powerfully stimulating the brain, nerves and muscles, cause a prodigious exhaustion of the powers of life, yet make no *deposits* and furnish no *supplies*, because, besides being indigestible, and containing no nutriment, they at first over-stimulate the stomach, only to permanently weaken and eventually destroy it; for it is a notorious fact, that hard drinkers eat less than others. Hence, by impairing both appetite and digestion, and that at the very time when the greatest re-supply of vitality is demanded, every glass of alcoholic drinks proportionately exhausts the reservoir of life, and thereby brings death nearer. This coincides with the fact that the energies of the system, including the health, spirits, &c., sink as far *below zero* as ardent spirit raises them above. To take alcoholic stimulants, is to commit suicide in proportion to the amount taken. Let *hard* drinkers, and also moderate and occasional drinkers, one and all, remember this clear principle of our nature, and drink accordingly. Do you wish to shorten your span of life, and hasten your dissolution one knot or ten knots per year, drink your one glass or your ten glasses per day; and just as surely as there is a God in heaven, just as surely as you are a human being and governed by the invariable laws of life, just so surely will your end be attained; but whoever wishes to prolong his earthly existence, *must abjure stimulants, in every form, in every degree.*

To evade by saying that although they may have this effect upon some they will not upon you, is utter folly. If you are not a human being, if you are incapable of being stimulated by it, if you can wash your open wounds in it without their smarting, if you have no nerves, no feeling, no brain, no mind; then indeed, but not till then, may you drink to your heart's content, without incurring these terrible penalties. But as surely as you have a nerve in your body, or are capable of experiencing the least particle of sensation, as surely as you have as much mind or sensation as a lizard or a snail, just so surely will alcohol ferret out and stimulate that mind and that sensation; and as surely as it stimulates, just so surely will it draw proportionally on the powers of life, and thereby hasten the period of its termination. No more are the motions of earth and sun, or the descent of bodies to the earth, or the growth and decay of the vegetable kingdom, or the phenomena of optics, of mechanics, of chemistry, &c., governed each by their respective laws, which are all certain and fixed and uniform, than are *you* governed by this *invariable* law of life; and hence, as soon, of their own accord, and in opposition to their respective laws, will the stone mount upwards, the water ascend the inclined plane, the sun stand still or move backwards, the seasons fail to return in due order, men see without eyes, or chemical affinities cease, as you can drink alcohol in any form or degree without shortening your life, and inflaming your animal, and weakening your moral nature.

You reply, "But '*facts* are stubborn things.' Messrs. A. B. and C. have drank daily these forty years, and are alive and active yet." I reply, they will be found to be wide-chested and broad-shouldered, indicating so great a predominance of their vital powers over their brains and nerves, that their small daily potations do not stimulate them enough to draw much on the powers of life. The less brain and mind a man

has, the less injury will these drinks do him. A round-shouldered, broad-faced, blunt-nosed, lazy, easy, dull, listless, slow, thick-headed, neither-something-nor-nothing sort of a nobody, may indeed drink a quart of grog without scarcely waking up his sluggish animalship, (and so can an old lazy ox,) but in exact proportion to one's power of mind and keenness of feeling, will alcoholic liquors stimulate that mind and those feelings, and thus shorten life. A fact in proof of this position is, that when men of great talents take to drinking, it kills them sooner than it does ordinary men. Hence, since it is the *mind*, not the coat nor the body, but the *mind* that makes the man, if these drinks will not hurt *you*, it is because you have so little *to be* hurt, so little mind to be affected.

A small fly once lighting upon the horn of an ox, said to him, "I beg your pardon, Mr. Ox, but if I burden you I will remove." "O no, not at all, I did not know you were there," was the reply. When your mind compared with your body is as significant as this fly was, then, but not till then, may you stimulate without shortening life, or rendering yourself an animal; and the more of a man you are, the more of a beast will it render you. These drinks will not stimulate the snail or the toad, the swine or the rhinoceros, in proportion as they do mankind, nor will the whip, and for the same reason. Your boast therefore becomes your shame. But even if you have but a little mind, is that any reason why you should render it still weaker?

Again: the high pressure principle of the present day calls all our mental faculties into powerful action. Men now live quite too fast without being stimulated. Hence alcoholic drinks stimulate and thus injure them double and triple as much as they did forty years ago. They also injure the inhabitants of our cities and villages more than those of the country, yet neither are safe.

Still further: the constitutions of our young men are not to be compared with *those of our old men*; hence, alcohol will kill *them off* sooner than it did the A., B. and C. mentioned above, who did not probably contract this habit till they were about forty years old. Alcohol will not injure men in the decline of life as much as it will young and middle aged men, because, first, their bodies are less susceptible of being stimulated by it; and, secondly, at this period, their strength has ascended to the top of their heads, farther from its influence.

It might be added here that persons of a highly active mind and lively feelings, besides being the more injured by these drinks, are more in danger of being ruined, and that soon, for being highly excitable, they love the excitement of drink, especially if their friendship be strong, and once in the current, they will surely be carried over the falls. With such the work is short but fearful.

2. Having uncontestedly shown that stimulants shorten life by cutting off the *other end* of existence, I add that they also cut off *this end* of life on which we are living. The one great end of man's existence is enjoyment, as is evinced by every contrivance of his body, every faculty of his mind. These stimulants abridge his enjoyment by disturbing the equable, harmonious exercise of both his physical and his intellectual powers, and by violating every condition of happiness—animal, mental and moral. Nay more; it is one of the most prolific sources of posi-

tive misery that exist; of misery to drinkers, of misery to their families, and to all in any way connected with them. Thus alcohol *lights the taper of life at both ends.*

3. The principle is universally conceded and enforced in all our medical works, that the violent exercise of the passions is not only a sworn enemy to health and physical and mental enjoyment, but also shortens the days of the passionate man. Having uncontestedly shown that intoxicating drinks stimulate the animal passions to an ungovernable extent, and weaken the powers that control them, the inference is plain and forcible that they thereby consume the life of man.

4. *It also consumes it in the middle* by worse than wasting the means of sustaining life. A bushel of grain is capable of sustaining a delightful exercise of thought and virtuous emotion nearly a month long. By consuming fifty to a hundred bushels of grain per day, the distillery or brewery consumes fifty to one hundred months of thought and study, of friendship and parental love, of *intellectual and moral enjoyment.*

If you reply, that but for the distilleries there would be more grain than mouths, I answer, by reducing your distilleries you augment the number of human beings; first, by prolonging the lives of the drinkers, and thus also increasing their families; and secondly, increasing the means of subsistence would tend to multiply marriages, and render them more fruitful, not only in our own, but especially in other countries, to which our grain would then go.

If you again answer, that the slops of distilleries and breweries are converted into milk, flesh, &c., I answer, that a statement recently signed and published by a large number of the New York and Philadelphia physicians, attributes no small share of the astonishing mortality of the children of our large cities (above one-half of all that are born) to the use of the milk of cows *fed on still-slops.* Those who have seen and tasted the pork thus fattened, know how unsuitable it is for food, to say nothing of its greater liability to be diseased. Indeed, its price in market is low, and none but the poorest classes will knowingly use it at all.

Again: a large proportion, say from half to three-fourths, of the nutrition of the grain is consumed by the process of distillation, and nine-tenths more by its being fed first to the animal and then to the man; and even then, whilst flesh contains only 55-100 of nutrition, wheat contains 80-100, that is, $\frac{4}{5}$ more^{**} so that not one one-hundredth part of the original nourishment contained in the grain distilled, finally reaches man. But what is still more, the proposition is abundantly susceptible of proof that whilst animal food is heating and stimulating in its nature, and thereby excites the animal organs, bread stuffs are cooling, and adapted to the exercise of the moral and intellectual organs.

Finally as "time is money," money is time. For example, a capitalist builds and furnishes a house which costs him ten thousand dollars, which at two dollars per day's work, makes 5,000 days, or some fourteen years of time put into that house. Now the estimated cost of alcoholic drinks is ONE HUNDRED MILLION dollars annually, which at two dollars per day, amounts to *fifty million days*, or some *four thousand LIVES* of

* See an article in the Genesee Farmer, from which this statement is copied. This was the result of a chemical analysis.

man's precious time, of his probation, of his earthly existence, **HIS ALL**, consumed **ANNUALLY** in merely *paying* for this deadly drug, not to mention the time of the laborers employed in its manufacture and sale, nor the time expended in drinking it, nor the 30,000 drunkards killed annually by its use, nor the lives of hundreds of thousands rendered worse than valueless long before they die.

Even in this imperfect view of the subject, how vast is the consumption of man's precious existence, by the use of this destroyer of the life of man, this worse than murderer of millions, this foe to morality, intelligence and happiness, this hot-house of animal passion, this enthroner of all that is vicious and miserable, and dethroner of all that is good and great in our nature.

INFERENCE.—Since alcohol shortens human life, *no crime is greater than that of making, vending, or drinking it.* Man's existence is his **all**.

Whatever shortens man's earthly existence, cuts him off from all the blessings and enjoyments of life. Upon the value of life I will not here descant. Ask the dying man what he will give for a day or an hour longer. "*My all, and a world of thanks besides!*" What punishment is too great for the murderer? None; not all combined. Yet he only abridges the period of man's earthly existence. Whoever furthers this result, be it by fire or sword, by the knife or the gun, by arsenic or laudanum, or by intoxicating stimulants, is equally guilty and equally deserving of punishment, because, mark well the *ground* of the inference, they one and all do precisely the same thing—*they SHORTEN HUMAN LIFE.*

Still farther. "*The partaker is as bad as the thief.*" All those who aid or abet, directly or indirectly, any criminal result, are guilty and punishable. If one thief should engage you in conversation and thereby enable his partner to pick your pocket, would the punishment of the *actual* thief satisfy you? Should one robber stop the horse of his victim, a second drag him from it, a third hold his hands, a fourth plunge the fatal dagger to his heart, a fifth rob, and a sixth bury him, would the law be satisfied with the condign punishment of the fourth one, or the *actual* murderer? Does not every principle of law, every element of right and justice, every principle of reason, require the punishment of them *all*? I appeal whether this principle of common law is not also a principle of common sense and of even-handed justice? I leave the decision of this question with *you* distiller, *you* wholesaler or retailer, *you* drinker, moderate or excessive. To decide it in the affirmative, as every reasoning mind *must* decide it, is to return a verdict of guilty against *every one at all concerned in the manufacture, sale, or drinking of alcoholic liquors*, in any and every form and degree. The inference is too startling but yet inevitable. Put the ninth proposition and this inference together, and say what they *deserve* by what they *do in shortening human life.*

And all for *money*. Suppose you alcohol makers and venders should set up a dollar as a shooting mark, but directly within the range and reach of your balls, there are multitudes of drinkers. You one and all keep firing at the dollar, but shooting down the drinkers, each shot telling upon their very life's blood. You see them fall, but keep on firing

Are you innocent? If not, what is your crime? Ask the bereaved wives and children of your victims. Ask your own consciences what you are by what you do, or at least help do? Now God has established a universal, an invariable, and an *inevitable* connection between the manufacturing and drinking of alcoholic stimulants on the one hand, and the kindling of the animal passions and the shortening of human life on the other, precisely the same connection which we have supposed between your firing at the dollar and shooting down the men. Now put this and that together and draw your own conclusions. True, you fire at the *dollar*, but your every shot penetrates the very vitals of drinkers. This is indeed thrusting the cold steel into the very vitals of the manufacturers and venders, but it is the naked steel of *truth*, sharpened by the laws of nature, and thrust home by the strong arm of *fact* and *reason*.

No wonder you begin to flutter, and to parry these terrible results. But this is not the place for evasion. Go back with me and scrutinize as closely as you please, every proposition and inference made, every principle adduced; and if you can overthrow any of them, then, but not otherwise, may you escape these murderous inferences. 1. Is there not a fixed connexion between the states of mind and body? Unquestionably. Do not the states of the body reciprocally affect those of the mind? 2. Are not these relations governed by invariable laws of cause and effect? Indisputably so. 3. Does not all our happiness flow from law obeyed, and is not all our suffering merely the penalty of violated law? 4. Does not virtue, and with it, happiness, consist in the harmonious exercise of all our faculties, with the moral predominant; and also vice, and with it misery, in the inordinate exercise of the animal passions, in opposition to the dictates of morality and intellect? No sane mind will question it. 5. Does not alcohol powerfully stimulate the nerves? Apply it internally to the exposed nerves, and see. 6. Does it not retain its stimulating properties after it is taken into the blood? As well may you say that fire does not burn. 7. Is there not several hundred per cent. more of blood, and thus of this powerful stimulus, carried to the brain, thus exciting the *mind*, than is carried to any other equally large portion of the system? Ask physiologists, or observe whether alcoholic drinks do not excite the *mind* and *feelings* vastly more than they do the muscles. 8. Does not alcohol first stimulate and then benumb the *animal propensities*, and weaken the moral and intellectual powers; thus reversing the natural order of things, and producing vice, and with it, misery of the worst kind, by violating the highest laws of our being? Let either the science of phrenology, or the phenomena of drunkenness, or other analogous facts, answer. 9. Does not alcohol shorten life by exhausting the vital energies without re-supplying them? This proposition is invulnerable. Then is not every individual who furthers this result, guilty of shortening human life, just to make money? Ask either common law, or your own consciences. Ask reason, or facts, or a sense of right. Every proposition is invulnerable, and this terrible inference therefore unavoidable. Think of these things; and since you cannot escape the penalty of violated law, penitently acknowledge that you are perpetrating suicide, gradually or rapidly, but surely, according

to the amount you drink; or committing homicide, wholesale or retail, according to the extent of your custom.

OBJECTIONS.—1. If you object by saying: Then the maker of the gun is responsible for the murders that may be caused by it, I reply, that between the making of the gun and the death caused by it, there is no *necessary* or invariable connexion; whereas, between the making, and vending, and drinking of alcoholic liquors, and the consequent shortening of human life, and the production of misery, there exist fixed and certain relations of cause and effect; the former *causing* the latter, especially as ninety-nine-hundredths of all the liquors made and sold, are *to drink*, and *known* to be so by maker and vender.

2. If you farther object, that "alcohol is a good creature of God;" that had it not been beneficial, he never would have made it, I reply. He no more makes alcohol than he makes a steam-boat, or a minced pie. True, the original elements which, separated from some particles and combined with others, constitute alcohol, are contained in the grain; but there is not a particle of alcohol in a million bushels of grain, any more than there is a steam-boat in a forest, or the expansive gas of gun-powder in salt-petre, charcoal and sulphur, each a thousand miles from the other. If iron ore in a forest is a steamboat, or men in the woods a city, or wood potash, then is there alcohol in grain. Had it been necessary for man, or even promotive of his good, God would have created alcohol in its pure state. The fact is a little remarkable, that alcohol can be produced from grain, *only after it begins to decay*.

3. "But Christ turned water into wine." Gentle reader, all the wine made out of *water*, you are at perfect liberty to drink. Nor will "*new wine*," or unfermented beer, or *sweet* cider injure you; for it is the *fermentation* that engenders the alcohol. Keep within the letter and spirit of the Bible, and wine will not harm you.

4. "If I do not make and sell ardent spirits some one else will; and I may as well have the profit, as they." So you may, and the curses with it. We have already shown, that to make, or sell, or drink it, is wrong; and that to do wrong, that is, to violate law, incurs its penalties; and you may as well suffer the penalties as any one.

5. "But alcohol is necessary as a medicine." Then use it as such. I grant that cases of nervous prostration may sometimes occur, which require some potent stimulant to rouse them; but in such cases, let the physician deal it out, a tea-spoon full at a time, which, in the days of Queen Elizabeth, was deemed a potent dose for a robust man.

6. "But I never sell to a man when he is drunk, but only to *moderate* drinkers." That is, you will not actually kill off a drunkard, yet you will make a sober man a drunkard. You will not push the head of the drowning man *under* water, but you will push the man who is safe on shore into the stream; you will not perpetrate the *last* act in the drama of death, whilst you hesitate not to keep bringing men into that state which will inevitably shorten their days.

7. "But I can measure my depth and stop when I please." Observe what we have shown, that alcoholic stimulants deaden the organs of self government, leaving you a prey to your inclinations. Stop now, **IF EVER.**

PROPOSITION X.—*Such are the physical relations existing between parents and their offspring, that the drinking propensity of the former is liable, if not almost certain, to be transmitted to the latter.*—But for the existence of some laws of relation in accordance with which the qualities of the parents are transmitted to their children, the latter would be as liable to resemble any of the brutes, or a tree, or stone, as their parents. But in accordance with these laws, “like begets like,” “each after its kind.” There are family faces and family forms of the body, family talents and family tastes and dispositions, and last, not least, family forms of the head and also appetites.

Both phrenology and physiology fully establish the assertion, that not only different forms of the body, but also certain forms of the head or certain phrenological developements, and of course the accompanying qualities of mind, are transmitted from generation to generation. Thus, whole families, from the great grandsire of all, down through all the branches of his descendants, will be over-fond of money, or proud, or eminently talented, or ambitious, or mathematical, or mechanical, or tuneful, as the case may be. Hence the proverb, “*like mother, like daughter.*”

Fully to establish this proposition and its several applications, which involve the most powerful of all motives for total abstinence, would require more time and space than we can here spare. This principle is understood, and successfully applied to perfecting the shape, qualities and dispositions of animals. It applies equally to man, only in a still greater degree, because of his greater number of qualities to be compounded, and the far greater value of the improvement effected. This motive bears with prodigious force upon this subject in four ways:

Firstly. By the direct descent of the drinking propensity. 1. Not only do the phrenological developements of parents descend to their children, and with them the accompanying mental qualities, but also their *particular forms of manifestation*. Hence, if the appetite of the father fastens upon or rejects oysters, or ardent spirit, butter, &c., that of the son will fasten upon or reject the same articles, and induce the consequences. The father of Dr. Kimball, of Sackett's Harbor, N. Y., could never endure the taste or smell of butter; and his son, though a merchant, will never keep butter in his store, solely on account of the disgust he instinctively feels towards it, preferring to forego the loss of both profits and customers, rather than to have it about him; nor can he sit at table on which it is, unless it is of the purest, sweetest kind.

If the Acquisitiveness of the parent fasten upon landed property, that of his descendants will fasten upon the same. The town records of Newbury, Mass., near two centuries ago, required the selectmen “to see that Mr. L—— gets no more land than what belongs to him.” The disposition to acquire land, which this caution implies, is exhibited in his descendants down to the present time. Not only is the land which he selected in 1640, in Newbury, still owned by his descendants of the same name, but their Acquisitiveness has fastened upon land, land especially, in distinction from other kinds of property, and there are few, if any, families in this country, who now own so large tracts of land as this. 2. The general states of the body and mind of the parents, are imparted to their children. Now alcohol stimulates the animal passions of the

parent, and weakens his moral and intellectual nature, and begets the same characteristics in their children. Hence the children of drinkers are never as intellectual or moral as those of others, are usually dull scholars, quarrelsome and vicious, and the pests of society. Nor is it necessary that the father should be a drunkard, only that he should love and long after "the good creature." Volumes of this class of facts might be adduced, but our space allows us only to state the principle. Again: the irritated state of the parents' mind will so shape his conduct to the child, as to excite and thus re-increase the same animal organs, not to mention the strong disposition of the child to imitate him.

Secondly. Whilst the talents are mostly imparted by the mother, the propensities and desires usually descend in the line of the father. Hence this love of stimulants is more liable to be transmitted by the father than are his talents, thus visiting the iniquities of the father upon the children unto the third and fourth generations.

Thirdly Sometimes these qualities pass the first generation only to appear in the next, so that even though your children may possibly escape destruction, this liquor-loving stream which springs from you is almost sure to flow on to generations yet unborn, widening and deepening as it progresses, either breaking out here and there and yonder, or else sweeping your name and race from the face of the earth. True, the superior virtue of the mother may arrest its flow at its fountain head, yet what rational parent will run the venture? Is not this a most powerful motive to young ladies promptly to refuse the addresses of those young men who drink a drop of any kind of stimulants? Every woman who marries even an occasional stimulator, is in imminent danger, ay, almost sure, of losing the affections of her first, her only love, past all recovery, and to follow him to an early and most bitter grave; and also of seeing her sons, otherwise her comfort and support, become her broken reed, her deepest disgrace, redoubling the indescribable miseries of a drinking husband in the still deeper, bitterer miseries of drinking, besetted "children and children's children."

Fourthly. Children are very likely to have this liquor-loving taste kindled by their nurses giving them milk-punch, toddy, &c., and still more by their mothers drinking these drinks, or wine, ale, porter, strong beer, &c., a practice quite too common, but most pernicious. Though, by unduly stimulating the stomach, it may temporarily augment the quantity of milk, it eventually (as seen on pp. 25) only diminishes, weakens and poisons it, injuring both mother and child, besides planting a love of liquor in the infantile bosom.

Those *Phrenologists* who stimulate thereby evince either their utter ignorance of the bearings of this science, or a criminality far greater than those who do not understand it; for no individual of ordinary intellect could become thoroughly imbued with the spirit of Phrenology, without becoming a thorough-going tempefance man, both by example and precept.

I adjure you, therefore, by your love of that pure, perennial fountain of pleasure, that ocean of mental and moral enjoyment of which our nature is susceptible, flowing from obedience to the laws of our constitution, and also by that literal hell of misery upon earth which inevitably overtakes and overwhelms every violator of these laws; I adjure you by your love of life and your fear of death, and of such a death, but especially, by the love you bear to your family, your name, your offspring, and your posterity; by all that is beautiful, all that is sacred in your nature, I adjure you, abstain *tee-totally, now and forever*, from **EVERY FORM, EVERY ADMIXTURE, EVERY DEGREE** of alcoholic, intoxicating and stimulating drinks.

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TIGHT-LACING,

OR THE EVILS OF

COMPRESSING THE ORGANS OF ANIMAL LIFE.

ILLUSTRATED BY CUTS.

BY O. S. FOWLER,

PRACTICAL PHRENOLOGIST.

Editor of the American Phrenological Journal; and Author of Phrenology Proved, Illustrated
and Applied, Fowler's Works, &c. &c.

"Natural Waists or no Wives."

O. S. & L. N. FOWLER, 131 NASSAU STREET, NEW YORK.

THE self-induced evils under which mankind groan, are many and distressing. Of these, some are imposed by intemperance, and others by poverty, sickness, and the artificial state of society in which we live; but all are brought upon man *by himself*. But the great proportion of them are inflicted by the tyrant goddess **FASHION**; of which **TIGHT LACING** is one of the most painful and injurious. For the last ten years, the author has taken a bold and public stand against these evils, especially the latter. In his work on Matrimony, he censured this wicked practice in terms of unqualified disapprobation, even though fully aware that its sale would be materially injured thereby. He has since had the unspeakable satisfaction of knowing that these brief but pungent remarks, have led to the formation of *Anti-Lacing Societies*, and been a rallying point for the friends of "natural waists or no wives." With the view of extending his usefulness in this department, and doing what he can to render a practice which is as great an evil as intemperance ever was, and greater than that vice now is, as disgraceful as it is fashionable and pernicious, he has determined to devote the following pages *exclusively* to a practical exposition of the evils of this fashion, and thereby do what he can to induce young men not to require this self-immolation at the hands of woman, and induce the latter to abandon a practice so destructive of their own happiness and so detrimental to posterity.

To render the evils of tight-lacing still more plain and forcible, cuts have been introduced, representing both the natural position and full development of the vital organs, and also their cramped state and dislocated position.

In order fully to present this whole subject, it will be necessary to point out somewhat fully the functions and uses of the principal organs of the body, but the *science* therein involved will be dwelt upon no farther than is indispensable to show how this foolish but pernicious practice destroys personal happiness, mars beauty, undermines the constitution, depresses the spirits, shortens life, and injures posterity. Do not, fair reader, discard these pages with a sneer, but *peruse attentively*, and then act as intellect and moral principle may dictate.

The human body, then, is composed of three great classes of organs, all distinct in their nature and ends, but each indispensable to happiness, and even to life. These classes of organs and their functions are sometimes called *Temperaments*, and the predominance or deficiency of either, is called the predominance or deficiency of the corresponding *Temperament*. These classes of organs or temperaments are,

1. The VITAL or NOURISHING Temperament; which embraces the heart, lungs, digestive apparatus, blood, viscera, and all the *internal* organs, analogous to those removed from animals in fitting them for the table, and contained within the thorax and abdomen. Its predominance gives a thick-set, stocky form of body, together with depth, breadth, and often roundness of shoulders, and thus a full, capacious chest; throws the arms far apart and sets them well back; gives a well-developed abdomen, large and strong lungs; great power of voice; a full, strong pulse; sound, and well set teeth; plumpness of person; a large waist; full bust, and good figure. This organization gives great strength of constitution and vigor of body; a strong hold on life; a capacity for enduring fatigue, privation, and exposure; an abundant supply of animal life and vital energy, to be expended either by the muscles in physical exertion, or by the brain and nerves, in thought or feeling; warmth and elasticity of feeling, and a hearty relish for food, sleep, and all the enjoyments of animal life. They furnish vitality. They impart that animal life, that physical vigor, required by every muscle, by every nerve, by the brain, by all portions of the body to sustain them in action. Without this vitality they die instantur. With it but sparingly supplied, the brain, the muscles droop, become inert, and die. Lascitude, general weakness, fatigue, a permanent faintness or sinking of spirit, together with this whole class of feelings, grow out of the feebleness of these organs. Many readers know by experience what a weakening influence indigestion, or extreme fatigue, or bad breath, say the feeling of suffocation produced by being in a crowded room, or a muggy atmosphere, &c., have on both the mind and the body. Being put to it for breath, or afflicted with the asthma, or troubled with palpitation of the heart, or diarrhea, or spitting of blood, or a sinking down into consumption, are all but disorders of this range of organs, and the languid faintness and feebleness occasioned thereby, will serve to illustrate both their function and the effect of their feebleness or disease.

This portion of the body not only originates vitality, but supports and sustains the whole animal economy; and constitutes the fountain-head and main source of animal power and vital energy; manufactures animal heat; resists cold and heat, disease and death; and re-supplies the brain, nerves and muscles with that vital energy which their every action compels them to expend. It is the first portion of the animal economy formed, and the means employed in manufacturing and depositing matter for the formation, growth, and nutrition of all the parts requiring either;

and hence, is most active in childhood and youth, when these *functions* are the most vigorous. Life is also extinguished sooner by a blow on the pit of the stomach than on any other part, the head not excepted, and the blood, instead of coagulating, remains liquid, all showing that these internal organs are the fountain and centre of animal life. All aged, all eminently talented persons will be found to possess amply developed chests; and all consumptive and short-lived families, to have narrow chests. All grand-mothers will be found to have large waists; for, without that ample stock of vitality furnished thereby, they cannot live to become grand-mothers. The chests of long-lived persons, and of hale, hearty families, will always be found to be deep, ample, and expansive; their shoulders broad, waists large, and persons stocky; but those who die young, unless of accident or some acute, inflammatory disease, as well as sickly, delicate, feeble children and invalids, will be found to be slim-built, narrow and shallow chested, small around the waist, and poorly developed in the abdomen; as are most who are afflicted with dyspepsia, liver-complaint, serosula, weakness, palpitation of the heart, consumption, and this whole class of diseases. The cause of these diseases is feeble vital organs, and their *indications* are a narrow chest and small waist. Other things being the same, in proportion to the development of these vital organs, that is, to the fulness of the waist and expansion of the chest, will be the health and strength of constitution. Show me a narrow chest and small waist, and I will show you a delicate, sickly invalid; but let the heart, lungs, digestive apparatus, and circulation be vigorous, and the whole system is vigorous; the feelings buoyant and elastic; the health excellent; diseases resisted; and life prolonged. Were I to take the most effectual method I know of for undermining the health of an enemy, and making him perfectly wretched, I would *cramp his vital organs*—in other words, I would *lace him*.

Another illustration. Deprive the stomach of its required supply of food. You become weaker and fainter in mind, in body, till you die of pure inanition. And this will show both the nature and function of digestion, and the importance of a healthy stomach, as well as of furnishing the right *kind* and *quantity* of food. Another. Go without breath, or breathe impure air, or air saturated with poisonous gases, or breathe only half enough, or compress the chest, and the office of the lungs, as well as the importance of abundance of wholesome air for respiration, will become *sensibly* apparent. Or let the heart become enfeebled—its pulsations labored and inefficient, the blood unequally distributed, the hands and feet cold, but the head burning up with heat, the skin cold and clammy, the body chilly, the blood diseased—any disorder affecting the circulation, and you will have a *practical* illustration of the importance of a vigorous circulation. Let the liver, let the kidneys, let any of the internal organs be disordered, and we then *feel* the value of vitality by its scarcity.

Turn the tables. Let the muscles be powerful, so that you can turn off any quantity of work, and for year after year; or walk a great distance without fatigue; or move, labor, and do every thing with perfect ease and even pleasure. Let the lungs be large and active, so that you can drink in full and constant supplies of fresh air to invigorate the whole system and charge it with that vital electricity derived from breath. Let the heart send the blood, thus thoroughly vitalized, bounding and rushing through all parts of the system, even to the ends of the fingers.

and toes, imparting health, energy, power, spontaneous action, to every muscle, nerve, the brain included. Let the digestion be perfect. Let food never trouble you. Let it fill up your person, make perfect chyle, perfect blood. Let, in short, all the vital organs be fully developed, be healthy, be vigorous, so that your supply of vitality is abundant, and a flow of healthy, happy feeling thrills throughout your whole frame. Disease keeps aloof. Distress is a total stranger. You know no pain. All you see, all you feel, all you do, but makes you *happy*,—happy beyond what words can express. Experience alone can disclose the height, the depth, the extent, the sweetness of that happiness which flows from a healthy vital apparatus.

No. 1.



But to show the *rationale* of this whole subject still more specifically. Cut No. 1 shows the *location* of those organs individually, which, taken collectively, constitute this vital apparatus. The upper portion represents the throat, including the passage way of the food. Those lobes marked R L and L L [right lung and left lung] represent the lungs, which almost encircle the heart (H,) which two fill up the upper portion of the chest as far down as the diaphragm, (that rainbow-like curve, marked D.) below which is the stomach, (marked Stm.) at the upper portion of which the food enters it, and, after passing round and round till converted into chyle, it escapes at the upper part of the left hand end, through an opening called the pyloric orifice, into the duodenum, where it receives two secretions, the one from the gall-bladder (mark-

ed G., which is secreted by the liver, marked Liv.) and the other coming from the pancreas or sweet bread—the two converting it into a milky substance which contains all the properties of blood, except the oxygen received from the air. Exposed to air it turns red. As the food passes along the intestines, (those crooked folds marked I I I,) it is assorted, the refuse part continuing along the intestinal canal till it is rejected in the form of fæces, and the nourishing properties being taken up by the lacteals, vessels that have little mouths like, opening into them, which, uniting together, carry the nutrition along up near the back bone till it empties it into the heart, where, mixing with, it is converted into blood; and is sent by the heart, first to the lungs, to be oxygenated or charged with vitality, and then to be received back into the heart and sent round the whole system on its life-imparting mission. If the digestion be bad, this blood is of course imperfect, or perhaps loaded with disease; for

when food lays long in the stomach without being digested, it ferments, that is, decays or rots, and thus engenders vast quantities of corruption, which, entering the blood, carry disease to all portions of the system, escaping by slow degrees through the lungs, and by insensible perspiration. Hence the importance of having good food, and that perfectly digested; and, when digestion is imperfect, of restoring it again to powerful and healthy action.

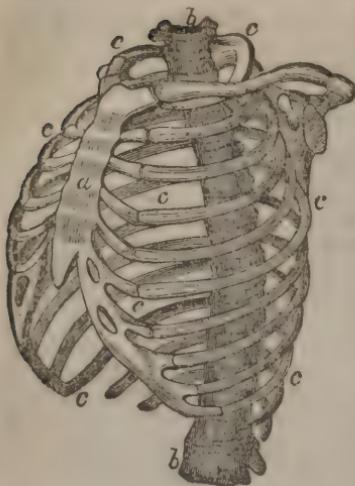
The heart, by every pulsation, propels the blood along the arteries, which continue to divide and subdivide, till they become too small to be seen by the naked eye. They can be traced into subdivisions still more minute by the aid of the microscope, but the most powerful optical instruments cannot trace them to their termination, so infinitely small and numerous are their ramifications. Indeed, the finest point that can be made cannot be inserted in the flesh without penetrating them. It is in these inconceivably small capillary vessels that the blood expends its life-giving energies. It then passes into the veins. But, by this time, it becomes charged with carbon, of which charcoal is mainly composed, which evolves so poisonous a gas when burned. This carbon it is which gives it its dark blue, leaden aspect. To carry off this carbon by respiration, is one of the offices of the lungs. When, however, respiration is imperfect, the air close, the breathing obstructed by asthma, or whalebone, or steel bars, this deadly poison, unable to escape, is compelled to return with the blood, to irritate the system, to enfeeble vitality, to destroy life.

Stop the action of the stomach by withholding nutrition, and how soon human beings die. Suspend the functions of the lungs, by withholding air, and how soon they suffocate! and just in that proportion in which either of these great functions is retarded, in just that proportion is life extinguished and death hastened. Tight-lacing cramps the action of both the lungs and stomach, and thereby retards both digestion and respiration, and in just that proportion deprives those who lace, of life. This point will be seen in its true light, by contrasting the engravings 1, 3 and 5, which show the natural size and position of these organs, with engravings numbered 2 and 4, which show the effects produced by compressing these points. The latter are copied from life, or rather, from a lady who killed herself by tight-lacing. They are not exaggerated; but, are so far from it, that they only represent the ribs (r. r.) as meeting, whereas they often LAP OVER, as will be seen on examining the chests of many a lady promenading our streets. Probably few females will read this who do not know of some female acquaintance whose ribs have been made to lap over by tight-lacing. The distance from the lower end of this lady's breast-bone to her spine, was only *one inch and three-fourths*, not a *THIRD* its usual distance.

The amount of air supposed to be breathed at each ordinary, natural inspiration is found to average about six pints; while the amount usually inspired by a *tight-laced lady*, is only about *three pints*, or a diminution of about *one half!* Of course, tight-lacers have only *half* of their natural powers of life, and are therefore only about half alive, the other half being *dead—dead while they live*, besides the shortening of their lives by hastening death.

Again. Notice the process of breathing in yourself; and when unrestrained, you will see a full, free expansion and contraction of the ribs.

No. 2.



Their expansion is seen in Cut No. 2, which represents the ribs full and natural. Lacing prevents that expansion of the chest which is natural in breathing, and by means of which alone air can be admitted into the lungs. This shows how it is that tight-lacing prevents breathing, and thus literally *suffocates* its fashionable victim. And I now appeal to every corseted woman, whether she does not experience a sinking faintness, a choking for want of breath, a suffocating sensation, as though she should die; a panting for breath, which, carried much farther, would destroy life on the spot. It is this which occasions so many laced women to faint at church, or on occasions where the house is full, and the air therefore less pure. They obtain but little breath at all events, and that

little being impure, they faint from mere want of it, including also that want of circulation, caused by cramping the heart and arteries. And how quick a woman comes to, when her girt-strings are cut!

Tight lacing violates another important physiological principle. Digestion is greatly facilitated by *motion* in the stomach. Indeed, without this motion, its functions soon become enfeebled, its conditions diseased, its product corrupt, and life itself consequently enfeebled, by the disease thereby engendered in the whole system. To render this motion constant, and thus perpetually to assist digestion, it is so arranged that every breath we draw presses downward upon all the organs below the lungs, and thus imparts this much needed motion to the digestive apparatus. But tight-lacing *girts* in the lower portion of the lungs, and cuts off all that downward movement naturally imparted by breathing to the organs of digestion; and confines all the motion occasioned by breathing to the upper portion of the lungs. By noticing the motion made in breathing, it is easy to see who is laced, for those who *are* laced, will heave the upper part of their chests greatly, but the entire region of the abdomen will be motionless; the consequence of which is a most fatal torpor of the whole digestive apparatus, that gradually but effectually stops the manufactory and flow of vitality at its fountain head, weakening the powers of life while we live, and bringing them the sooner to a fatal cessation.

One appeal more, and, if possible, still more cogent. It is directed to the very organ that makes our women lace—to their *vanity*. Properly are you called *fair*. You are called fair, beautiful, lovely, handsome, pretty, graceful, charming, &c. God has made you so. Beauty is indeed a valuable *addition* to the character of woman. Man is constituted to *love* female beauty. And whatever adds to your beauty, should be sedulously cultivated. Whatever *detracts* therefrom, should be entirely eschewed.

Now what effect has tight-lacing on beauty? MOST PERNICIOUS—*always, necessarily*. You think it makes you handsome! But, think

you that the wasp-like waist is in itself more beautiful than the waist given by nature? Think you that girding the waist can improve the beauty of the works of *God*? How would Venus de Medicis look with

No. 3.



No. 4.



a little pent up waist? As well pinch up or destroy any other portion of the system, and then call it *handsome*! Nature is always beautiful; nature *distorted*, always homely. Look at the same woman, or upon two women, alike except that the waist of the one shall be distorted and her motions cramped by corsets, and

the other free, her motions natural, easy and graceful, and then tell me if a naturally full waist rendered small artificially, is not a *deformity*?

But, this is but a small part of the reason why lacing renders a woman homely. Can a *poor, scrawny, pale-faced, spare-featured, ghastly-looking* woman, possibly be handsome? Beauty is *always* accompanied by a plump person, and a ruddy cheek. But sickness always impairs the beauty; and death, by rendering the cheeks sunken and the looks haggard, destroys true beauty. And for this reason. A full cheek and a plump person indicate *health*; and this, a full supply of that animal vigor on which life and happiness depend. Now, lacing impairs the health, and diminishes the action of the lungs and stomach. This enfeebles vitality and invites death, and *thus effaces* beauty. Beauty cannot exist without health and a fresh countenance, and they cannot exist with tight-lacing. Lacing diminishes both the size and the vigor of the whole vital apparatus, and this causes the cheeks to fall in. (See the principle on which this depends explained in the Phrenological Almanac for 1845, Art. I.) But, vigor of lungs and stomach both fill out and also *redden* the cheeks, and hence promote beauty. But tight-lacing has been shown to destroy both. One reason why marriage impairs the beauty, is because it impairs the health. But not to dwell. I take the broad ground—a ground supported by both observation and science—that *no woman having an artificial waist can be handsome*. Tight-lacing would make Venus herself homely—will make *any* woman homely, tame and uninteresting, by making her thin, spare, scrawny, and haggard in appearance. I wish this point were fully understood. It alone would break up lacing.

But this is not all, nor even the worst. Tight-lacing *diseases* the lungs, as well as retards their action. By a glance at their position, as seen in Cut No. 1, the corsets so compress their entire lower section, as almost completely to prevent action. Now who does not know that this inaction is a most powerful promoter of disease. Action is known to

work off most kinds of disease. Let a healthy man *keep still* for a few weeks, and disease gathers and deepens on him, till he is compelled either to go to work again, or else to die. The virtue of Rammagi's tube consists in its giving *exercise* to the lungs. Let those who are predisposed to consumption but *inflate* their lungs daily and hourly, by full and frequent inspirations, dilating them to their largest capacity, and besides remaining healthy, they will continually *increase* in size and strength. But, let the opposite course be pursued, and opposite results will follow. Let the lungs be cramped, and they will become diseased. The mere pressure of the corset can hardly fail to induce inflammation; and this, carried far, must end in ulceration. But, however detrimental pressure is to any part of the body, and to the lungs in particular, it is their *want of action* which is most fatal to their healthy condition. The law that governs them is, *constant action*, or else disease. Nothing is more fatal to the lungs, than that *inaction* which tight-lacing always and necessarily induces. This, and the pressing together of their pores, which free inspirations would keep apart, causes adhesions, and these, inflammation, and this, ulcerations. Scarcely any one cause of consumption is more prolific. And yet, its victims are said to die of *consumption*, when in fact they die of *lacing*. It is just as bad as though they committed suicide by strangling themselves. They *do* commit suicide by *strangulation*, and thus break the hearts of friends and family, and yet the real cause of their death is overlooked, or else kept studiously out of view.

The alarming prevalence of consumption within the last few years, should cause every true lover of his country to weep. It has broken the hearts of thousands of disconsolate parents, removing one by one, their fond hopes and blooming daughters, till *all* were carried to their long home, and they hastened into their graves mourning. And all because their vain but ignorant daughters *laced*. *Tight-lacing* answers the question, "Why do so many more *females* die of consumption than males?"

But its effects on the *stomach* (marked Stm.) are *still more cramped* in proportion, and the nourishing of the system is reduced in even a greater ratio. So that tight-lacers are not even a quarter alive, and are more than three quarters dead while alive. How can the liver, (marked l. see engravings 3 and 4,) act when drawn down and bandaged with a strong girth around it? Not only is its action proportionably enfeebled, but the product of that action becomes corrupt, because the organ itself becomes diseased, and the stomach thereby corrupted, and the blood rendered impure. This carries disease to every portion of the system; especially to the *brain*, because that organ receives so large a supply of blood from tight-lacing. This unfolds another cause of the diseased feelings of lacers. Lacing corrupts the blood, and this diseases the *brain*, which makes the feelings produced by the action of that brain diseased. This diseased action of the brain is usually called *craziness*, or *insanity*. How beautiful, how philosophical an exposition of the almost universal fact that those who have laced so tight as to disease the blood, are crazy. That they *are* crazy, is rendered evident by the state of mind described on p. 9, and will be rendered still *more* evident hereafter.

The state of mind there described is only the effect of partial insanity. That tight-lacing produces this state, first, by sending too much blood to the head; and secondly, by corrupting the blood, and

thereby diseasing the brain, is self-evident; and this principle fully establishes and clearly explains the fact that tight-lacing produces *mental derangement*.

Tight-lacing not only diseases the blood, but also retards its circulation. How can a bandaged, laboring heart give full, strong, healthy pulsations when thus cramped up and bandaged? how send the blood to the extremities, and force it through all the almost infinitely minute and ramified veins of the body? It cannot: and even if it could, the blood would be stopped in its course, especially to and from the lower limbs, so that the feet must necessarily be cold, (universally regarded as one of the most *prolific* causes of disease,) and the muscles used in walking, be enfeebled. Who ever knew tight-laced women capable of walking much? How soon do they get out of breath, (because the lungs will not admit air enough to vitalize the blood,) and become fatigued? (because these muscles used in walking, become exhausted from the absence of well arterialized blood.) No! *laced* ladies are good enough to *ride*, and that on the softest cushioned and most easy-riding carriages. Take care, driver! be careful, or you'll jolt them in two; for, such *frail* ware breaks in two *very easily, in the middle*.

To be productive of health, or physical or mental happiness, the circulation *must be uniform*; and every thing which tends either to retard the circulation as a whole, or to increase the circulation of some portions and diminish that of other portions, will be proportionally *ruinous*. Medical men have not appreciated the importance of equality, or *portion* of circulation in the different parts. The absence of this uniformity in the circulation, is one of the main causes of disease; and restoring it, will cure most diseases. A moment's reflection and a little observation, will convince every one of the importance of this principle, and also show how *wofully* it is violated by tight-lacing.

A Philadelphia physician, in a letter to a lady on the effect of wearing corsets, has the following remarks: "I anticipated the happy period when the fairest portion of the fair creation will step forth unencumbered with slabs of walnut and tiers of whalebone. The constitution of our females must be excellent, to withstand in any tolerable degree, the inflictions of the corset, eight hours every day. No other animal could survive it. Take the honest ox, and enclose his sides with hoop-poles, put an oaken plank beneath him, and gird the whole with a bed cord, and demand of him labor. He would labor indeed, but it would be for breath."

The second great function of life affected by tight-lacing, is the **NERVOUS SYSTEM AND BRAIN**—that portion of the body called into action in the manufacture and exercise of feeling, thought, sensation—that portion of us for which all others were made, and which *lives and is*, and which constitutes the most exalted function of our nature, as well as the end and object of our existence. All our pleasures are experienced by its instrumentality, and are connected with its normal, healthy action; while every pain we experience or are capable of experiencing in this world, is the legitimate product of its abnormal, unhealthy action. Nor is it *possible* for these organs to be unhealthy, or morbidly active, or inflamed, or in any way to depart from their healthy action, without causing pain, and in just that proportion in which they depart therefrom. Those in whom this department of their organization either greatly predominates, or becomes diseased or inflamed, will generally have cold

hands and feet, but much heat and pain in the *head*, if not a severe and continual head-ache, because too much blood flows to the head, and too little to the extremities. This causes them to feel nervous and irritable, and to become excited inordinately, even by trifles. Their heated imagination magnifies a mole-hill till it becomes a mountain. They are kept in a continual fever of excitement; tossed back and forward by currents and counter-currents of feelings which they find it impossible to control. Sometimes they are elated beyond measure, and filled with ecstasy; and anon they are plunged into the very depths of despair by some trifle, too insignificant to affect a healthy brain; for their sensibilities are *morbidly* alive to *every* thing. They retire to their couch, but not to sleep. The boiling blood courses through their brain, and their laboring pulsations shake their very frame. They think and feel intensely upon every thing, only to increase the disease, and aggravate their mental sufferings. If Cautiousness be large, they are afraid of their own shadow, and see all their paths filled with lions and tigers. If Approbativeness be large, they thirst for praise, but see the desired cup dashed from their lips by merely imaginary neglects, which are so construed that they cause the deepest chagrin and mortification. They seek sleep but find it not. Hour after hour, they turn from side to side upon their couches, exhausted even to prostration by mental action, yet unable to compose their excited, erratic feelings. Bright thoughts flit like meteors across their mental horizon only to vanish in midnight darkness. And if tardy sleep at last folds them in his unwilling arms, frightful dreams disturb their shallow slumbers, till they awake enshrouded in deep melancholy and impenetrable gloom. They feel most keenly only to feel most wretchedly. At short intervals, a sigh, or groan, or "Oh dear me!" escapes them, and they internally feel, "Oh wretched man that I am!" not because they feel guilty, but because they are *nervous*. They feel burdened with, they know not what, but this only aggravates their oppression. Things, otherwise their joy, become their tormentors, and every sweet is rendered bitter. Their nervous energies are wrought up to the highest pitch of inflamed action, and yet they have no strength to stand this preternatural excitement. Days and weeks roll on only to augment their miseries. The excited mind seeks relief in books, especially novels, which only increase their sufferings. The cause of these sufferings is a disordered *MENTAL temperament*, and *TIGHT-LACING* has a *direct* and necessary tendency to cause this predominance, first by retarding the action of the vital organs and hindering digestion, nutrition and circulation; and secondly, by inflaming the nervous system, and giving the blood a tendency to flow to the head, by preventing its flowing to the extremities of the skin. On inquiry into the private feelings of tight-lacers, into the secret recesses of their hearts, they will be found to feel as above described. If they have no *real* cause of trouble, they have some *imaginary* one, yet never once dreamed that this girding of their waists sends the blood up to their heads, and thus *morbidly* excites the brain, and at the same time cuts off those vital energies which alone can sustain it; thereby producing that disorder of the *mental* temperament which *causes* and *perpetuates* this awful state of feeling. And it is *right*; for tight-lacing is a *great sin*, and should be followed by *severe punishment*.

My conscience constrains me reluctantly to allude here to one other evil connected with tight-lacing. If I could omit it in justice to myself,

in justice to my work, in justice to tight-lacers, and in justice to those who may marry small waists, I would gladly do it. One thing is certain, I do not do it to gain popularity, for I know it will injure (at least for a few years) the popularity and sale of this work. I introduce it *because it ought to go in*—it *ought to be known* that it may be guarded against. Who does not know that the compression of any part produces *inflammation*? Who does not know that, *therefore*, tight-lacing around the waist keeps the blood *from returning freely* to the heart, and *retains* it in the bowels and neighboring organs, and thereby *inflames all the organs of the abdomen*, which thereby *EXCITES AMATIVE DESIRES*? Away goes this book into the fire! “Shame! shame on the man who writes this!” exclaims Miss Fastidious Small-Waist. “The man who wrote that, ought to be tarred and feathered.” Granted; and then what shall be done to the *woman who laces tight*? If it be improper for a man to *allude* to this *effect* of lacing, what is it for a *woman* to *cause* and *experience* it? Let me tell you, Miss Fastidious, that the less you say about this, the better; because I have *TRUTH* on my side, and because it is high time that *men who wish virtuous wives knew it*, so that they may *avoid* those who have *inflamed* and exhausted this element of their nature. It is also high time that virtuous woman should *blush for very shame* to be seen laced tight, just as she *should* blush to be caught indulging impure desires.

I know, indeed, that I have now appealed to the most powerful motive possible—to that of woman’s *modesty*; and therefore I make this appeal *because* it is thus powerful. I wish to make woman *ashamed* to lace tight, and *this will do it*. No woman who reads this will dare be seen laced tight, because she *knows* it to be true, both from experience and from physiology. My *object* in this allusion is, to break up this most pernicious fashion, and I think this one suggestion alone, if generally known, would do it. Many physiologists know this fact, but dare not *mention* it. The Lord forgive those *extra modest* authors who dare not speak the *TRUTH* for fear of offending fastidious ears, and losing reputation. Let it be remembered that a marked change is now coming over American ladies. They are known throughout Christendom for their false modesty; but the better classes are beginning to lay down their squeamishness. A few lessons in Physiology will break it down in all whose opinions are valuable—the rest will do well to remember that “*Evil is to him who evil THINKS*,”—but that “*To the PURE, ALL things are pure*.” A few years will see whatever odium may be attached to this allusion, converted into commendation. At all events, I *dare* tell the truth, and am independent of consequences.

I will add, that this explains the fact that tight-lacers so easily *get in love*. The *fact* is indisputable, and the reason obvious. Tight-lacing disorders the nervous system, and this inflames the *base* of the brain, which necessarily excites the organ of Amativeness, situated at the lowest point in the base of the brain, and therefore the more readily affected by whatever disorders the body. In his work on Education, p. 94, and also in that on Temperance, p. 13, the author has *demonstrated* the principle, that *whatever stimulates the body or irritates the nervous system, thereby necessarily excites the base of the brain in a pre-eminent degree*. It is a settled principle of physiology, that *nothing* can stimulate or morbidly excite the body without setting on fire the animal propensities. Tight-lacing does certainly do this. And as Amativeness is

located at the lowest part of the base of the brain, tight-lacing, in rendering the brain and nervous system morbidly active, thereby necessarily kindles impure feelings. This principle cannot be evaded. It is true in theory, it is true in fact, that tight-lacing kindles impure feelings, at the same time that it renders their possessor weak minded, so as to be the more easily led away by temptation. And *this, aye, this* is the reason why the bucks keep up this immodest fashion.

I heartily pity a tight-laced woman ; for, I know what she feels, and what she endures. But she inflicts it *voluntarily*, just as the Hindoo widow burns herself to death on the funeral pile of her husband.

But another still greater evil inflicted by tight-lacing, is that which strikes a deadly blow at the very *life* of mankind. I refer to its influence on *posterity*. One end of woman's existence is offspring ; and who does not know that the constitution and health of the *child* depend upon those of the *mother* ; and especially, upon an *ample development of these vital organs*. The NOURISHMENT of the child, before and after birth, is a *leading* condition of a good mother in her capacity as mother. If she have too little vitality to sustain her own brain and muscles—a point already shown—how can she have a *surplus* for her infant ? To have as large a portion of her own feeble and vitiated vitality as is necessary to carry her child, withdrawn, makes her feel most awfully—*increasing* that class of feelings and cast of mind described on p. 10. Besides, tight-lacing allows so scanty a supply to the child, as often to prevent its entering the world alive, or else to hasten its time. But even if it do live to be born, and its mother live to bear it, it is so sickly, so feeble, that a trifling exposure nips the tender bud in its germ, or causes it to drag out the miserable existence of an invalid.

To every man who prefers burying his children to the trouble or expense of raising them, I say *marry a small waist*, and you will be sure to have few mature offspring, and those few thinned out by death. But I warn those who wish to see a healthy, happy family growing up around them, to render their life pleasing and nurse their declining years, as well as to perpetuate their name and race, and also those who do not wish to have their hearts rent asunder by the premature death of wife or children, to marry a woman having a large waist, full breast, and deep, broad chest. Such will live long ; but slim, small-waisted women must, in the very nature of things, bury their children and die young themselves. If this pernicious practice continue to rage through another generation with as much violence as it has for the last and present, it will kill all fashionable women and their children, and leave our square-formed, broad-shouldered, and full-breasted Irish and German women alone for wives and mothers. It has already alarmingly deteriorated our race in both physical and intellectual stature, and unless checked, *will soon DESTROY* it. Let this practice be continued, and *nothing* can save us as a nation : let it be abolished, and our nation will soon stand at the *head of the world* in every desirable quality.

No tongue can tell the number of mothers and children killed outright, or else made to drag out a short and miserable existence, by that accursed practice of tight-lacing. Most effectually does it cramp, and girt in, and deaden the vital apparatus, and thus stop the flow of vitality at its fountain-head, killing its thousands before they marry, and so effectually weakening others, as indirectly, though effectually, to cause the death of tens of thousands, aye, of millions more. Yes, and that

even by *Christian* mothers—by the daughters of Zion, the followers of the Lamb! Yea, more. These infanticides, *with their corsets actually on*, are admitted into the sanctuary of the Most High God, and even to the communion-table of the saints! And poor, muffle-drummed ministers, either do not know that corseting does any damage, or, knowing it, do not open their mealy mouths, but administer the sacrament to infanticides, and to those who, while partaking of the emblems of their dying Savior, are "*in the very act*" of committing *infanticide*, and slow, but effectual *suicide*! Nor is there any sin in American Christian mothers committing these things, whereas *missionaries* must be sent to China and Bombay, to prevent *their* committing these very same crimes, though by a process as much less horrible, as to be killed outright by one fell blow, is less painful than to be *gradually* starved and strangled, till a lingering, and therefore a most horrid death, gives relief.

I appeal to every patriot, to every Christian, to every physiologist, to raise his voice with mine in the extirpation of this great sin of tight-lacing. Let the finger of scorn be pointed at every tight-laced woman, and let small waists be shunned, instead of courted, as wives and mothers. The practice is disgraceful, is immoral, is *murderous*; for, it is gradual *suicide*, and almost certain *infanticide*. It is *worse* than infanticide; for, to entail a diseased body and mind upon offspring, *in addition to causing their premature death*, is a crime of the *deepest dye man CAN commit*.

Wherein consists the difference between sowing the seeds of disease that necessarily hasten death, and killing the child outright? The *END* attained is the same—the *means* of the former is as much more horrible than those of the latter, as a *lingering* death is more horrid than a sudden *one*. Whence that mortality of children which consigns more than one half of all that are born in our cities to an early grave? Is it *natural*?—a part of the *necessary* operations of nature? No! it is *violated* nature; and I fearlessly avow, and appeal to the decision of any man of science acquainted with the subject, whether this is not the most effectual cause of infantile death, or, what amounts to the same thing, the means of that most revolting of all crimes—infanticide? Remember, ye young ladies who, in dressing yourselves off for the ball, or fashionable party, or promenade, I beseech you remember, that you are not only sowing the seeds of disease and premature death, which will nip all your pleasures in the bud, but which must also yield you a harvest of sorrows too many to number and too aggravated to endure—that you are bringing down not only your *own* soul with sorrow to an untimely grave, but, in case you become mothers, your *children* also with you or before you into their graves. If you wish to exclaim under a burden of nervousness and mental distress which you cannot support, “O wretched life that I live!”—if you wish to break the heart of your husbands and friends by your premature death, and have your own souls pierced through with indescribable anguish by the death of your children; if you wish to die while you live, and to die finally before your time; if you wish every sensible man that sees you to think, “how foolish, how wicked, that woman;” if you would exchange the rosy cheek of health for the portion of laced and sickly beauty; and the plump, round, full chest and form of unlaced health, for the poor, scrawny, haggard, sunken, and almost ghastly look of all who lace—then buy corset after corset, and lace tighter and tighter, and still tighter, and keep laced night and day till

the wheels of life, compressed within limits too narrow longer to continue action, cease to move, and till that fountain of life, and vitality, and happiness, flowing from these compressed organs, is dried up at its very source, and ceases longer to flow.

But *why* does woman insist upon perpetuating so *painful*, so *self-torturing*, as well as immoral and injurious a practice? What all-powerful, all-pervading *MOTIVE* prompts this *SELF-SACRIFICE*, this *self-immolation* upon the altar of fashion? Does woman require this painful fashion at the hand of woman, or do *gentlemen* require it? And if *gentlemen*, what *kind* of *gentlemen*? The sedate, the religious, the good? Or the young bloods and city bucks? I answer without one iota of fear of contradiction, the *latter classes*. All *intelligent* men of all ages and stations, despise and discountenance this fashion. But *fashionable* young *gentlemen*, such as theatre-goers, ball-makers, dandies, and *gentlemen* of leisure, demand it, and that too for a reason given on p. 11, and their demand is acceded to by almost the whole of the other sex. But how happens it that *this class* is obeyed, while the admonitions of the other are unheeded? "I pause for a reply!" None? No! *none!* The *fact* I know and deplore—the reason, what is it? Who can tell *why* it is that when a *fashionable* young man, especially a *city* dandy, without brains or morals, and *known* to be licentious, yet dressed superbly in unpaid for *fashionables*, recommended only by a handsome bow and a surplus of impudence, enters a country village or town, he sets every feminine heart in it on a flutter? Why does each strive to secure his arm, and expose all her charms to gain him as a lover? Can it be because he excites her Amativeness and Adhesiveness? Does *this* set them crazy after him, to the neglect and rejection of those whose motives are pure, hearts true, and hands able to support them comfortably? Are women so weak or crazy? Tight-lacing has already been shown to produce partial insanity, and also to excite impure desires, and putting this and that together, *may* explain one of the causes of this deranged preference.

But their *education* has some hand in this matter. I *blame* woman less than I pity her. It is her *nature* to adapt herself to man, and to conform to his requisitions; and it is the fault of her education in part that she strives to please this ruthless, immoral, corrupt class, to the neglect of the industrious, homespun classes.

Another evident object of the ladies in their lacing and padding, is to make themselves, not the better, but the more *handsome*: yet corsets destroy the very beauty which they are employed to impart; for, beauty depends upon health, which tight-lacing impairs, thereby rendering them scrawny and pale, (nor can *rouge* supply the place of the rosy cheek of health,) beside shortening the period of youth. Air and exercise are the best means of promoting health, and for improving the beauty. Those who keep up their *physical* tone and vigor, will be sprightly and interesting, and even though they may be homely, yet their animation, their freshness, and wide-awake appearance, and glowing cheek, will make a far deeper impression than laced but sickly beauty.

"But I do not lace tight," says one; "Nor I," says another; "Nor I neither," says a third—"I only make my clothes fit well," says each. "Nor am I intemperate," says the drunkard; "Nor I neither," says the toper; I only drink till I *feel better*;" though both are drunk half their time. No old woman ever owns that she drinks strong tea, though it must be strong enough to bear up an egg before she can drink it. This

very denial convicts them. Tight-lacers would fain make us believe that their waists are *naturally* small.

In view of all these multiplied and aggravated evils consequent upon tight-lacing—evils to the lacer, evils to posterity—I ground these appeals.

1. To you, industrious and intelligent *young men*, I appeal to raise your voice and combine your influence with mine and with other laborers in this good cause, to arrest so crying an evil, so fatal a fashion; lest your *own* wives break your hearts by dying in the prime of their days, and your children redouble the agony of this bereavement by dying in your arms, to be buried with their mothers. See to it that you shun tight-lacers, and get "**NATURAL WAISTS, or no wives.**"

2. To you, fashionable young gentlemen, I appeal to *cease requiring* this fashion of the ladies. What *is* there in it so fascinating? Or do you wish to see how silly a fool you can make woman in girding herself to death just to please you? Or what heinous crime has woman perpetrated that you make her atone for it by the cruel penance of tight-lacing? Or do you wish to weaken her mind and kindle her passions so that you may the more often and easily seduce her? Or whatever be your motive, I beseech you, in the name of all that is human, to relax the rigor of this requirement. I call upon you in the name of our race, I even command you in the name of violated *justice* and *virtue*, that you no longer require this self-sacrifice, this offering up of chastity, this destruction of your race, at the hand of fashionable woman.

3. To you, ye **TIGHT LACERS**, I appeal! Will you not break away from the shackles of these fashionable libertines whose main end is to *ruin* you? Will you not turn your eyes and hearts from the *fashionable* to the industrious—from *rakes* to the virtuous; from beasts to men; from your greatest *pests* to your best *friends*; from your *destroyers* to those who will *save* you; from the *worst* of husbands to the *best*? Do not, I beseech you, any longer follow in the paths of ruin to the abyss of destruction. Unloose your corset strings. Forsake corset stores. Clothe yourselves in the garb of *natural* beauty, and remember that you are born, not to court and please, not to be courted and pleased by, fashionable rowdies, but to become *wives* and *mothers*—not to glitter at a ball, nor to promenade Broadway gaily dressed, but to make home a paradise, and a family happy. Will you not listen to the persuasive voice of reason, as well as of present and prospective suffering, and turn a deaf ear to the siren enticements of ruinous fashion? Come, be sensible. Act once more like rational beings, and no longer like simpletons. Do not kill yourselves, and murder your offspring, and torment your husband! Dress loosely, so as to feel and to act naturally; for, rely upon it, you are more interesting in your loose morning dress, than when bound up in your corset strait-jacket.

4. To you, **MOTHERS**, I sound my appeal. Will you *kill* your children, by lacing them? A physician in Philadelphia, about two hours after the birth of a fine, healthy child, was called to it in great haste; it appearing to be dying with fits. On entering, he found it in a convulsed state, gasping for breath, and turning black, just from being bandaged too tightly. He tore open the bandage, and thus instantly relieved the child. See to it, ye nurses, that the clothes are very loose on the infant's body, so that it can breathe easily and freely; and see to it, ye mothers, that you do not spoil the health and morals of your daughters by lacing

them, or by even encouraging it. If you catch them fastening their clothes tight, tear them open, and explain to them the evils of compressing the organs of animal life.

5. To you, FATHERS, I make an appeal. *If your wives are so destitute of physiological knowledge, and so full of fashionable foolery, and, withal, so anxious to *marry off* your daughters, as to make them follow this pernicious fashion in order to make a match, do *you* interpose a father's counsel; (and, if your daughters have been duly trained, your *advice alone* will be sufficient;) and, caution them not to marry any one who likes them a whit the better for tight-lacing; for, such a husband will never support them or make them happy.

Lastly, but most *emphatically*, I call upon you, YE DAUGHTERS OF ZION, ye lovers of the Lord! ye professed followers of the meek and lowly Jesus, I call upon you, totally to abstain from this practice and frown upon all who follow it. If there be one self-contradiction or anomaly greater than another, it is a Miss RELIGIOUS SMALL-WAIST. I do not certainly know but there *might* possibly be such a thing as a Christian drunkard, or a religious rascal, or a praying cheat and liar; but I really do not see how it is *possible* for tight-lacers ever to enter the kingdom of heaven. If so, it must be "*so as by fire.*" To lace tight is to commit suicide and infanticide, as already shown; and can *suicides* and *infanticides* be *Christians*? If so, let me *not* be one. Such love the young bucks and foppish beaux far better than their "Lord and Master." Quite too many of our female *professors* of religion, evidently go to church more to show their *small waists* than to worship. How can ye profane the sanctuary with your corsets, your cotton paddings, and your bustles? How can ye sing the praises of your God, or bow "before Jehovah's awful throne," in devout adoration or praise, with the circulation retarded, and your minds enfeebled and distracted by the uncomfortable or painful *stays*? It always shocks me—it reverses my veneration—it strikes me as a great profanation of God and things sacred, to see a tight-laced lady enter or leave the sanctuary with her gilt-edged prayer book or Bible. I should as soon think of joining a company of tavern-loungers as a church that allowed tight-lacing; for, the latter is as bad and its evils are as great, in my estimation, as those of drunkenness.

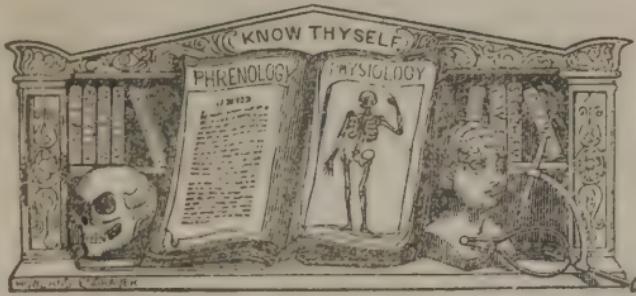
Once more, ye daughters of Zion—once again I call upon you to remember your standing and influence. Occupying as you do the very *pinnacle* of influence, your example does more to break or to perpetuate this practice, than almost any other influence that can be brought to bear upon it. Yet, *which way* does that all-powerful influence bear? It bears as strongly in favor of tight-lacing as your corset-strings do upon your waists! Do you really suppose your Savior thinks any the more of you for being *corseted*? Then why do it, especially when you go to sing his praises and to engage in his worship? What *possible* motive, drawn from religion, can a *pious* woman have for tight-lacing? No more than she can have for taking arsenic! Tight-lacing is incompatible with Christianity, or else I do not understand either its precepts or its principles. Will you, pious lacers, have the goodness to explain this passage? "*Unless ye forsake ALL, and follow me, ye CANNOT be my disciples,*" or else lace no more forever!

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